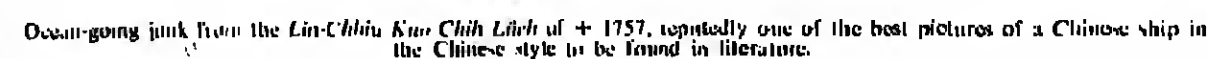


CHINESE INVENTIONS AND EUROPEAN PLAGIARISTS



tor of the modern steel-framed building—whereas Europeans used the load-bearing wall. Dr Needham distinguishes medieval timber-frame buildings on the grounds that the walls were still load-bearing, with the disadvantage of being half composed of inflammable material.¹ Second, Europe was wedded to the rafter, requiring a straight roof, whereas China believed in the purlin as the important element, and so could use any roof profile. Third, Dr Needham suggests that the vertical *scoring* of European architecture was the product of a theology laying emphasis on transcendence, whereas the horizontal lines of Chinese building are consistent with the divinity immanent in the world of Confucianism, Taoism and Buddhism: the Pagoda is explained away as of foreign origin, not entirely convincingly since the origin is (Buddhist) India.

We may also ask, as does Dr Needham, why the Chinese built in wood, rather than in the stone which left such durable monuments of other civilizations. He suggests that this may have been due in the absence of mass slavery, and thus hands for the quarries, but clearly the Wall must have needed vast amounts of carved labour. In the pictorial representation of their buildings the Chinese used axonometric projection, (in which parallel lines are always shown as parallel) so that we have the paradox that European perspective drawing used the non-Euclidean postulate that parallel lines meet at infinity, whereas the Chinese (win kuan little or nothing of Euclidean geometry) refused to let parallel lines converge: their drawings are thus similar to those of modern mechanical engineers.

In most aspects of bridge building, the Chinese were ahead of Europe, and Dr Needham cites many foreign admirers of their prowess, including a request from Peter the Great for Russian Wooten beam bridges with trestle piers have been built throughout Chinese history, although other forms of support were also used. Dr Needham quotes several examples of iron columns as bridge piers from around 1470 and then notes that the oldest cast-iron bridge in the west dates from 1779: the relevance of the comparison is not immediately obvious, since Abraham Darby's masterpiece at Coalbrookdale is a 100ft iron arch.

The Chinese also built, in the Sung period, giant stone-beam bridges of a type found nowhere else. The granite beams were up to 70ft long and exceeded 200 tons in weight—dimensions which represent an absolute limit for this type of construction (a longer stone beam fails under its own weight). Dr Needham suggests that the pre-stressed concrete spans of today are true descendants of the granite bridges of medieval China, but the comparison is faulty, since the concrete is only required to sustain compression, whereas the earlier bridges relied on the tensile strength of the stone. Floating pontoon bridges appeared early in Europe (Darius I used one to cross the Bosphorus in 514 BC), but possibly even earlier in China: as in other countries they were often, of

... a common belief in medicine that the Great Wall of China was built by Alexander the Great, with living assistance, to the Tung and Manchu and many of their men. In the last days could break down Alexander's life, and overturn the world. Needleman has been engaged in the gates in the wall of science which has cut off from science and technology and caused a flood of claims of invention to overturn the empire of Western historians of science.

The latest part of *Science and Civilization in China* he is concerned with civil engineering and nautical science on civil engineering because a comparison of Roman Chinese roads, the former being live and ill-suited to their purposes the latter were the true winners of McAdam. Both the Roman and Chinese road systems died around the turn of the era, decayed after the third century, ripe because of the break-up of Empire into feudal kingdoms in China because of the development of navigable rivers and canals, though it is commonly stated all roads lead to Rome, the Chinese is more apposite to the West, system with the substitution of the wheel since the Chinese, was a radial network, whereas the West was in part an attempt to pass the barrier of the Mediterranean. The post-station system extremely well developed in China with average speeds of travel of 120 miles per day, although China twice this was achieved within. Di Needham concludes discussion on roads with a reference to *The Times* for its lack of recognition of China's prowess in road building.

ly walling in China, as elsewhere, consisted of *terre pisée*, but bricks were becoming general in the Han period. Methods of control were effective:

kan A-ti . . . used in test the bricks
a hammer blow would make a
tion as much as an inch deep.
ould have the worker responsible
and buried inside the wall.

Dr. Needham (quoting Siren), "walls, walls and yet again walls" form the framework of every "city", and the outer defenses could be enormous. (Incidentally one wonders how many readers will recognize that "kept out of besiegers" is the vernacular translation of the Needhamism) was a fitting reply to the poliorcetic

beyond the walls of buildings and
offices, there was, of course, the
Boswell thought of visiting it.
Dr Johnson encouraged him:

said he, by doing so, you would
what would be of importance i
ing your children to eminence
would be a lustre reflected upon
from your spirit and curiosity
would be at all times regarded as
children of a man who had gone
saw the Wall of China, I am sorrow

The Great Wall is rather more than 2,000 miles long on the main line, and nearly double this if the branches are included. It was not all work carried out *de novo*, but working from the second century onwards of a number of earlier

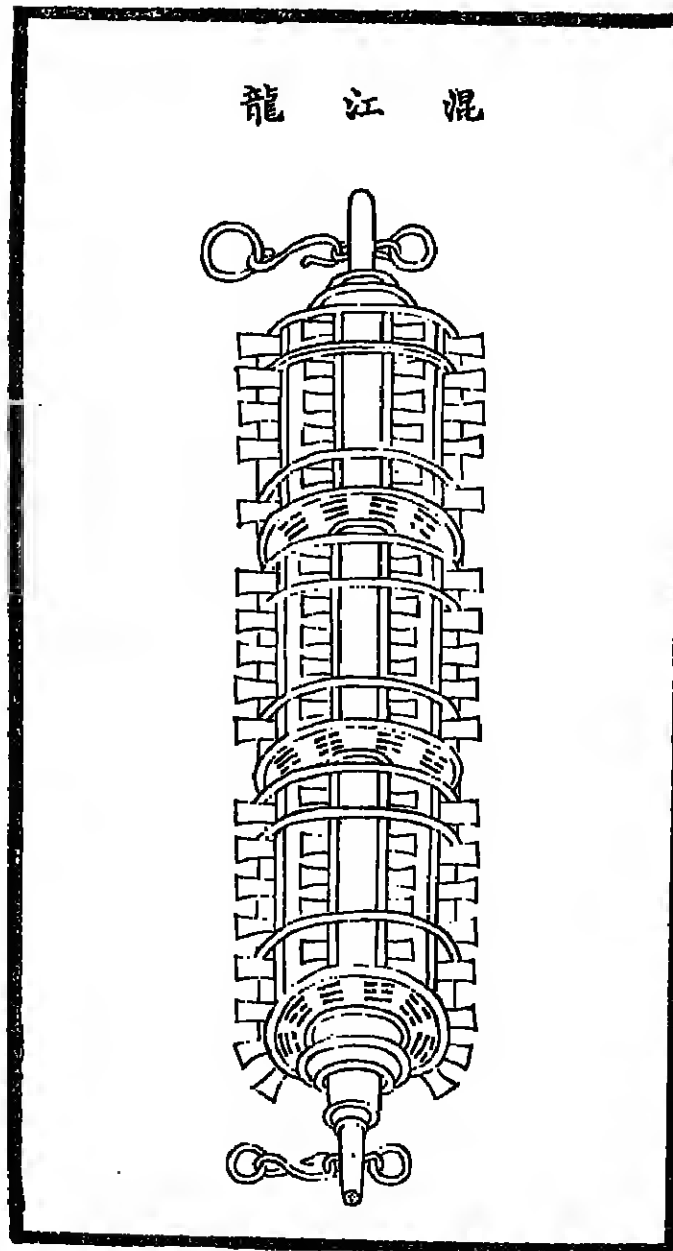
walls. Large lengths of the Wall are stone or brick faced, with a rubble core, and typical cross-sectional dimensions are 25ft high and 25ft wide. Barrow, Lord Macartney's private secretary, reckoned in 1804 that the bulk of material was equivalent to that in all the dwelling houses in England and Scotland.

JOSEPH NEEDHAM with WANG LING and LU GWEL-DJEN:
Science and Civilization in China
 Volume 4, Physics and Physical Technology.
 Part III: Civil Engineering and Nautics
 931pp. Cambridge University Press
 £18.

The purpose of the Wall, says Gibbon, was to keep out nomadic horsemen, and Dr Needham, unlike Gibbon, believes that it was effective. He suggests, in-

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Towed scrape-dredge or rolling suspensory, the *Hua Kiang Chhi Chhi Thun*, drawn along the bottom by a vessel proceeding upstream, it raised clouds of silt from the bed thence the name, and so increased suspension clearance.

considerable military importance. In the deep gorges near the Himalayas and Tibet, wooden cantilever bridges were used.

Because of their concentration on wood as the basic material, the Chinese had little use for arches in building construction. They did, however, develop an arch bridge described by Fugl-Meyer as "an ideal engineering product", and much superior to the inefficient Roman arch. The Chinese arch was a thin shell stabilized by shear walls. Another remarkable invention of Chinese bridge engineers, Dr. Needham informs us, "was that of the complete circle skewer", in which the arch is mirrored under water.

The first was built in the fifteenth century, and is still in use. Most Chinese arches are semi-circular, but the pointed (Gothic) arch, which gives a greater clearance for ships' masts, is also found.

The segmental arch, in which the form is a segment of a circle much less than a semi-circle, developed in Europe in the late thirteenth and early fourteenth centuries, the Ponte Vecchio of Florence being perhaps the most famous example, with a span of 98 ft and a rise of 18 ft. It was preceded by more than seven centuries by the Great Stone Bridge of Li Chihun. Built about 610, the bridge has a span of 123 ft and a rise of 24 ft: it has the remarkable feature

of perforated spandrels. It is quite clear to Dr. Needham that Europe copied the segmental arch from China: "though almost nothing can be said about the details of the transmission we are not disposed to doubt the reality of the influence."

The suspension bridge is of ancient origin in both the New and Old Worlds but, even here, Dr. Needham has doubts about independent invention, and suggests the Americans may have learnt of it from the Chinese. Iron chain suspension bridges in China were built from the sixth century: they were discussed in Europe in the sixteenth century but not built until the eighteenth. It is perhaps appropriate that the 4,200 ft

span of the Golden Gate bridge should have been built in a city with such strong Chinese connections.

The hydraulic engineering problems of China are of a different kind from those of Europe. Most of the rain occurs during three or four summer months, and the monsoon climate shows great annual fluctuations in rainfall. As a result, watercourses may be almost dry for much of the time, but have to cope with occasional very large flows.

The key invention in the management of canals is the balanced stinked fourteen-century, but in fact, Dr. Needham thinks it China's Grand Canal 300 ft that the European dug-out is found only in flash floods. All fore-and-aft rigs lead slipways. As usual, Dr. Needham forces on the hull, demolishes European some device is needed to mini-Pond locks, he tells us, widening. Leeboards and contra-China in 1884. However, its origin in the Chinese is in the thirteenth century, but it had in part to the Europeans really needed by sea, the use of large vessels is another matter: the keels of the West were inherently

that floods are contained. River now runs for miles above the surrounding level, and the point locks further, its silt content of 10 per cent, compared with 10 per cent for the Yangtze.

Dr. Needham stylizes by defining the essential nature of thought about Chinese ship construction which the Yellow River as Tachin apart from that of the rest of the world. The Chinese built low dykes set far apart, on a large number of transverse high dykes or bulkheads. It is derived not from the floating wooden log, but the bamboo, with its solid was (tun) killed, and succeeded. Dr. Needham that these figures represent both stem and stern are society, only the latter be organized the necessary for major engineering work. The problems of shipbuilding require the construction of the water-line. Within the miles apart. Never so formed, the rudder can Needham informs us, has a feature of Chinese a government sufficiently design which the West organizes the necessary to not choose to copy (for towns and villages without social strain).

As well as trying to one of the difficulties in the rivers, the Chinese built metal field. Dr. Needham informs The Chingkuo Canal, but that "the practical men never gation in 246 ac, with milled anything to writing, and tings due to silt, after men had little or no means of the intake as the edge of the building and has eroded its bed, parading of ships". Certainly the day. The Kunshien dike do not seem to have de- Min Ching River, comp the precise technical term 230 ac, provided two of European sailors,

which today irrigate more. In addition, well as having the basic con- lion acres. In addition, well as having the basic con- tion transport canals. The major difference of bulkheads connecting the north-flowing Li of a different underwater shape for military supply purpo those of the West. European third century ac, and vice was always towards "a works provided for the head and a mackerel tail", encompass a trunk waterway with the greatest fullness towards forth to the twopow. Chinese hull shapes appa- rately of latitude. Timated more closely to those of Canal, from Hangchow for fowl, with the fullness at, about 1,000 miles), snow know, Dr. Needham tells pleted in the thirteenth at the latter is correct.

teenth centuries: after Chinese bulkhead construction of decline it is today automatically to watertight com- as a major waterway. Thence, they were copied in the portent element in Chinese particularly by Sir Samuel construction was the from in the eighteenth century, samshe-shaped bmbon design which was not en- with stones, nided by Europe is the twisted baw and bundles of kaoling stalks, found in boats of the upper particularly effective in ice, but Benham did make an water, where the interstices, known in China fill up.

The key invention in the management of canals is the balanced stinked fourteen-century, but in fact, Dr. Needham thinks it China's Grand Canal 300 ft that the European dug-out is found only in flash floods. All fore-and-aft rigs lead slipways. As usual, Dr. Needham forces on the hull, demolishes European some device is needed to mini-Pond locks, he tells us, widening. Leeboards and contra-China in 1884. However, its origin in the Chinese is in the thirteenth century, but it had in part to the Europeans really needed by sea, the use of large vessels is another matter: the keels of the West were inherently

more resistant to lateral forces than the flat-bottomed Chinese junk. An unusual form of manual propulsion developed in China was the "gund", or self-leathering out. It was used rather in the manner that a small dinghy may be propelled by a single oar at the stern, but did not require the usual wrist movements.

The hazardous nature of Chinese river navigation required the early development of effective stern-sweeps and rudders, and of effective helmsmen. Chao Yen-Wei, writing in the early thirteenth century about the descent of river rapids, by the boat of Cheking and Fokien, quotes a local proverb: "A boat may be made of paper as long as it has an iron helmsman." The language of rudders on Chinese ships was quite different from that of the West, the use of pinles and gudgeons being unknown. The bearings for a Chinese rudder are open jaws through which pass not pinles but the rudder post itself: the open jaws permit the rudder to be raised in shallow water, but to hang below the ship's bottom in deeper water to assist in preventing leeward drift. The stern-post rudder first appears in Europe about 1180. The Chinese axial rudder (and since a stern-post rudder, there was no stern-post) dates from the first century AD.

A major development of Chinese seaborne shipping occurred after 1264 when Kubilai Khan fixed his capital near modern Peking and, pending the remodelling of the Grand Canal, the grain tribute had to come north by sea. In the early fifteenth century, the maritime expeditions of the Ming also led to substantial shipbuilding (including nine-masted treasure ships over 400 ft long). One of the most fascinating aspects of these voyages of exploration (under the command of Cheng Ho) is that they were contemporaneous with those of the Portuguese under Henry of Avis. While the Admiral of the Triple Treasure was sailing his junks down the east coast of Africa, Henry the Navigator's barques and caravels were travelling down the west. But they were never in meet. The anti-maritime party triumphed at the Chinese court, the Grand Canal replaced the sea route for grain tribute, and the fleets decayed. By the time Vasco da Gama was in the Indian Ocean in 1498, the Chinese had been gone for fifty years. In comparing the Chinese and Portuguese voyages, Dr. Needham tells us of a fundamental difference of purpose: "While the entire Chinese operations were those of a navy paying friendly visits to foreign ports, the Portuguese east of Suez engaged themselves in total war."

The full story of these fifteenth-

century voyages will probably never be known, for as it to maintain partly the most important documents on both sides were destroyed: the Chinese documents were burnt by Confucian anti-maritime administrators; the Portuguese were lost in the Lisbon earthquake of 1755. Dr. Needham is not sure whether the Chinese ships visited Australia before the Dutch, but he does suggest that the Pre-Columbian cultures were considerably influenced by visitors from Asia.

Dr. Needham was head of the British scientific mission to China during the war. Then and subsequently he was given access to places and material not readily available to others. That he seized his opportunities so vigorously (abandoning a career in biochemistry on the way) is something for which we must be very grateful. *Science and Civilization in China* is the monumental result. The present volume, like its predecessors, requires us radically to re-think the history of scientific and technological innovation. We must in future treat Europeans as the

plagiarists, and not the artificers of Hongkong.

It is true that Dr. Needham cannot always show the precise route of our copying, but his argument is that if the records of an invention in China precede those in Europe, it is not for him to show the transmission of the idea, but for doubters to disprove it. Whether he gives enough weight to Sir Walter Raleigh's comment—

—must be for the reader to decide

In writing *Science and Civilization in China*, Dr. Needham has necessarily had access to a less settled and sifted body of information than has been made available by the many previous scholars to anyone concerned with the history of science in the West. There are many gaps in the story, and fresh information is continually appearing. Further, the work suffers inevitably from the defect that the author cannot be an

expert in every one of the many fields that are covered. For example, Dr. Needham is not an engineer. He demonstrates in the present volume that he does not know the difference between two of the engineer's basic surveying tools, the theodolite and the level—a surprising lacuna in someone reputed to be interested in instruments, and who seemed to have a better idea of the distinction in volume three.

Science and Civilization in China, though, is not to be judged by the normal standards of scholarship—indeed it is doubtful whether the phrase "scholarly" has any useful meaning in the context of what has been attempted. We should not ask, Will it stand the test of time? or, Is it accurate? because these questions are quite unimportant compared with the fact that Dr. Needham has opened up a whole new world of inquiry to us which will keep historians of science busy for generations to come. The important fact about this work is not whether its conjectures are correct or its details precise; the important fact is that it is very exciting.

The far-flung microscope

RAYMOND PHINEAS STEARNS: *Science in the British Colonies of America*. 760pp. University of Illinois Press (American University Publishers' Group). £9.50.

With the exception of Brooke Hindle's *Pursuit of Science in Revolutionary America*, which covered roughly the half-century ending in 1789, there is nothing with which *Science in the British Colonies of America* may be strictly compared. It ranges over the scientific interests of American colonials from the early sixteenth century to 1770, the end of the Old Colonial Era. For much of this time, science in America was pretty thin on the ground, if we are to take the word "science" in any way like its modern sense. At least in the earlier parts of his book, R. P. Stearns is content to portray the activity of collecting, naming and classifying data, especially from the natural world.

Despite repercussions on the study of medicine and natural history in particular, the first ambition of most of his early dramatic personae was to create time or fortune in the Old World. Their effect, even so, was not trivial, for they showed the inadequacy of the cosmology in the widest sense of the word of such authorities as Pliny, Dioscorides and Aristotle. At a more practical level,

shiploads of plants and seeds were soon crossing the Atlantic in both directions, and new European herbaria were produced in large numbers out of sheer necessity.

In 1661 the newly founded Royal Society made provision for correspondence with scientists in distant parts, including the Americas, and in fact John Winthrop Jr, Governor of Connecticut, was one of the original Fellows. By 1783, fifty-three Fellows had been elected from the British colonies of North America, twenty for reasons of prestige—they were governors in the colonies. These links with England undoubtedly gave a sense of purpose to many an isolated scholar. The exclamations of Cotton Mather (1693) on the wonders he had seen through a microscope ("There is not a Fly but what would confute an Atheist") gain in poignancy when we consider how far away was the nearest microscope. The links with England, on the other hand, have tended to make Professor Stearns satisfied with that part of science in America of which there is evidence in Royal Society records. At all events, this makes for a new slant on that many-sided subject, Royal Society history.

Whether or not the Royal Society replaced "the dead hand of ancient science, stultified by the Schoolmen, with a dynamic new instrument of planned research", as Professor

Stearns over-enthusiastically claims, the eighteenth century saw the establishment of a colonial science owing much to it. The Society provided finance, books, and instruments, in addition to constructive criticism. But the colonial scientist was no longer a mere "field agent" for the Old World. I. B. Cohen's assessment was that, with the sole exception of Franklin's work in electricity, there was no contribution to pure science, "whether concept, theory, law, or effect", made in the Americas before 1800 by a native or resident, and worthy of being recorded in every general history of scientific thought. Quoting Professor Cohen with mild disapproval, Professor Stearns substitutes his own criterion, albeit on the vague side. He demands "scientific illustrations of rationalizations and hypotheses based upon observations of data but transcending the data themselves".

His list of fourteen is a little staid, even misleading, and certainly an unnecessary adjunct to his history. His virtues are those of a historian of colonial society—or rather of an aspect of it which has an importance over and above the achievements of individuals. Although not always scientifically accurate, and occasionally unnecessarily diffuse, Professor Stearns's long book is a magnificent compendium, well documented, and in its breadth unlikely to be rivaled for many years to come.

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P. N. VANEZIS:
Makarios: Faith and Power
Pp. 240. Abellard-Schuman, £2.

His beatitude Archbishop Makarios III, President of the Republic of Cyprus, has never had a very good press in Britain in contrast to the normal, and creditable, British attitude towards other leaders of colonial struggles for independence. Mr. Makarios in Cyprus was a bitterly fought and bloody affair, and the public was exhorted by a Governor of Kenya to regard Jomo Kenyatta as "a leader to darkness and death"; but since the achievement of independence Kenya has been a most popular figure both in Britain and in the country itself. Harold Macmillan felt strongly the charm of Nkrumah, the Prison Graduate. Both Smuts and Washington have statues in London. It is Makarios's clerical character that makes the difference: an archbishop, we think, with historical memories of Becket and Land, should stay out of politics and above all should have no association with political violence. This attitude is ingenuous. If Makarios and based on ignorance. If the history of the Orthodox Church, of the Ottoman Empire, and of its successor states were as familiar in the British public as our own history or the history of Western Europe, it would be realized at once that the truth of the matter is the complete contrary: it would have been a shocking dereliction of duty for an orthodox archbishop in Makarios's position not to put himself at the head of the nationalist movement. He was the Ethnarch, the successor to a long line of men who under various rulers had been both spiritual and political leaders of the Cypriot

people. P. N. Vanezis does well to place at the start of his book, after two sensible but brief chapters on geography and ethnology, a chapter entitled "Cyprus and the Orthodox Church" which makes clear the position of this head of an autocephalic church who carries a sceptre and signs in the imperial vernacular. The British public is also unfair to Makarios, as Dr Vanezis makes very plain, by not realizing that throughout the independence struggle he was always working for moderation. The evidence is unimpeachable, being drawn from the frequent complaints in General Grivas's diaries. Makarios is a man of great intelligence. He saw far better than Grivas what was the likely final outcome of the independence struggle and he worked consciously towards it. The greatest chance that ever offered was when Sir John Harding was sent to Cyprus as Governor. For the first time, perhaps the only time, a really first-class brain was brought to bear on the British side of the argument. Harding's intelligence was quick, robust and sinuous; Makarios responded to it with delighted recognition of an intellectual equal. For all that Harding had come to Cyprus apparently as a stern soldier not prepared to stand any nonsense from rebels, he was making rapid progress towards a sensible settlement on a basis acceptable to Makarios when, by a mischance, some of Grivas's voluminous and egotistical autobiographical papers were sold to the authorities by one of his confidants. From then it was deduced, erroneously, that Makarios was the real leader of the terrorist campaign instead of being the principal cross that Grivas had to bear.

From this flowed the decision to deport him to the Seychelles, and a

further three years of unnecessary bloodshed—since, but for this mistaken decision, Makarios and Harding would undoubtedly have reached agreement. The same decision wrecked an equally promising initiative, the proposals for a constitution put forward by Lord Radcliffe, because Makarios refused to consider them while he remained an exile under constraint. It was not until too late that the British realized that only when Makarios was in Cyprus, with the control of affairs in his hands, was there a chance of moderate success prevailing. There are many Greek Cypriots to this day who think that Cyprus would have been better off under the Radcliffe constitution than under the elaborate and unworkable one devised by Greece and Turkey at Zürich.

Both Radcliffe and Zürich excluded Enosis, the union with Greece which was the original slogan of the Cypriots' struggle. To Dr Vanezis, who writes as a personal and political supporter of Makarios, this is no fundamental defect, since, as he says, "the Archbishop's policy is undoubtedly now that of genuine independence". His cool attitude towards "the great idea" influences his judgment of Grivas, whose policy was and remains "enosis and only enosis". It would be unbecoming in a British commentator not to recognize his gifts as a guerrilla leader but, that being conceded, Grivas is, in the strictest sense of the term, a simple soldier. Born in Cyprus in 1896, he served in both world wars and also in the war against Turkey which ended tragically in 1922. A monarchist of the extreme right wing, in the last months of the German occupation of Greece he organized a resistance movement called Chl, or, in the words of C. M.

Woodhouse, the Chief British Liaison Officer with the Greek resistance, "formed a gang of thugs to fight the similar gangs of communists in the streets of Athens". For he thought the communists a greater danger than the Germans. In Grivas's mind Makarios was before independence, and remains today, an obstacle to the achievement of the Cypriot people's supreme national aim: it was from a similar circle of ideas that there came the inspiration for the attempted assassination of Makarios in March, 1970. (Dr Vanezis seems quietly amused by the fact that one of Harding's household staff put a time-bomb under his bed; if some reports are true, the assassination attempt of 1970 also found a collaborator among the Archbishop's own establishment.) Grivas has now returned clandestinely to Cyprus to carry on in his old age the struggle for Enosis: his chances against Makarios are not to be rated highly. Superior intelligence should carry the day, though the small group of Grivas's supporters might yet include enough fanatics to upset the balance of brain power.

The account given by Dr Vanezis of the events of the past eleven years, since the establishment of the Republic, follows faithfully the official Greek Cypriot line. It is well to have this plainly set out, though it involves some omission and selection of evidence. The origin of the inter-communal war which began in 1963 is quite simply presented: under orders from Ankara, on December 24, 1963, the Turkish extremists in Cyprus opened fire. A more objective presentation will be found in Robert Stephens's *Cyprus, A Place of Arms*, a book to which Dr Vanezis pays deserved tribute and from which he quotes extensively. In this the origin of the trouble is dated from December 21,

and responsibility is divided equally. The story of the subsequent events is very sketchily told; Vanezis is there for instance, in the island of 7,000 Greek land troops. Nor is there any mention of November, 1967, the attack by Grivas on the Turkish bases of Kophinou and Ayios horos led to an ultimatum from Ankara and the withdrawal of the troops. There has been speculation that Makarios, who had been formed of the proposed assassination, might have used to that end. Dr Vanezis might well have used of this incident to reinforce his antithesis between the Makarios and the firebrand but, however enticing the thought, prudence recommends judicious silence.

Dr Vanezis writes smoothly and makes some effort to describe the personal Makarios. He gives a fairly graphic but scarcely ringing full description of his fascinating figure; perhaps he finds him a little too "moderate" and Makarios's good sense and humour, moderation and firmness are only praised, but enough is made of his other characteristic of cool, searching quick intelligence. To find a quality which would be meritable in any world state emerging from the peasant small island is a demonstration of the eccentricity of the island and from which he quotes extensively. In this the origin of the trouble is dated from December 21,

CRIME

Beneath the guilt

T. A. CRITCHLEY and P. D. JAMES:
The Man and The Pear Tree
The Ratcliffe Highway Murders 1811
244pp. Constable, £2.85

Amid the squalor and horror of this absorbing book are sudden unexpected flashes of civilized life or, to use horrible language, "glimpses of gracious living". The book describes the murder of two families within the space of eleven days and the suicide of the supposed murderer in prison. Almost the last act on earth of one of the first batch of victims was to send out his maid-servant at midnight to buy oysters. Here was a struggling shopkeeper expecting to buy oysters at that time of night and, as we learn from this book, at only a penny a dozen and fresh from the Whitstable boats. On the night before the second crime the murderer had a good supper "off fowls". No battery birds were they. Life in the East End of London in the glorious days of the Regent evigil, when the streets were filled with the gunnery of the West End in the 1870s might well have ended.

The whole story, which is admirably unfolded for us by T. A. Critchley and P. D. James, gives not only an account of the murders but also a first-hand picture of life on the borders of Whapping; their account should be clearly set against the gilded picture of Regency England with which we are only too familiar. Three decades before the crimes were committed Johnson, in order to illustrate the size and variety of London, had urged his listeners to "explore Whapping". We can see what he meant from the sketch of the district with which the book begins—the river dominating the whole and bearing to its banks an endless flow of mortals whose existence and prosperity were governed by the 13,000 vessels which in those days dropped anchor in the Port of London. Yet for all the inevitable squalor of the river front we get the impression that it rested on a foundation of respectability—fine churches (including St George-in-the-East), active clergymen, hard-working doctors, and honest tradesmen.

In this area in the winter of 1811 there were the two Ratcliffe Highway murders. The first victims were a silk mercer (who sent for the oysters), his wife, baby, and apprentice from Devonshire; a few days later a middle-aged publican was murdered with his wife and servant. Shortly afterwards a young seaman, John Williams, who had lodged at the Pear Tree public house by the river and was under arrest, hanged himself in prison. Four days after death his

body was slowly paraded through the streets and was made to pause for ten minutes outside the homes of both sets of victims. Although the Home Secretary (Richard Ryder) seems to have had some idea that this gruesome procession should be halted, it was left to a busybody, Sir John Carr, to propose the exact form of the exhibition with the weapons stuck to the platform behind the murderer's head. Sir John Carr is presumably the traveller who was a desired target for Hyatt's scorn. Are they not written in the book of Carr, Green Tim's flight, and Frisco's wandering star?

One of two personalities familiar to history wander in and out of the story. A City Alderman named Ward is that elusive, stony dignity who was to be the champion of Queen Caroline and of many other radical causes. He was at this time one of the Middlesex county magistrates and because of the general alarm he seems to have been called in for consultations with the local magistrates. He spent Christmas afternoon carrying the murderer's weapons through the streets to Newgate, and he was subsequently in conference for several hours with the local magistrates. Compared with judicial methods today everything seems to have been rather haphazard and informal. When the magistrates had to examine some Irish suspects—for runaways were spread that the whole thing was a Popish plot—a clergyman was added to the bench. This was Thomas Thirlwall, who was a man of strong opinions with a reputation as a writer. He ordered one of the female witnesses who had admitted to being a Roman Catholic: "Cross yourself." He presumably did this to make certain whether she was speaking the truth, but a fellow-magistrate interrupted him: "That's her business, not ours."

These particular murders exercised an almost morbid fascination over Dr Quincey; they form an important part of his essay, "On Murder considered as one of the 'Fine Arts'" and he wrote of Williams ("On the Knocking at the Gate in Macheath") that the Ratcliffe Highway murders had procured for him "a brilliant and undying reputation. All other murders look pale by the deep crimson of his". The authors of this book would not agree with Dr Quincey, but put the question whether Williams was not in reality the eighth victim of the true murderer or murderer. To us in the twentieth century that question is unlikely to be answered, but all who wish to know what the East End of London was like in 1811, how the policemen and night-watchmen worked, and how public opinion in a less squeamish age than our own viewed these matters, will find a firm answer to their questions in every chapter of this excellent book.

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January - March 1972

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The zig-zag party line

T. W. ADAMS:
Akai: The Communist Party of Cyprus
284pp. Stanford: Hoover Institution Press, \$6.

The Hoover Institution on War, Revolution and Peace at Stanford, California, is preparing a series of studies on non-ruling Communist Parties, and this is the second, following one on Venezuela.

It may cause some surprise to find an island with a population of only just over half a million thus pushing forward into the forefront of American attention, but there are good reasons. First of all, Cyprus is in an area of great strategic interest. The reinforced Soviet Mediterranean fleet prowls round its coasts as unobtrusively as the American Sixth Fleet, it is right in the middle of the area of conflict between the Arabs and the Israelis and Akai is strongly anti-Israeli and, quite apart from the Great Power struggle, it is at any moment capable of producing a serious quarrel, even war, between two members of Nato, Greece and Turkey.

Secondly, this is in local terms a powerful Communist Party. It won

about 40 per cent of the votes at the last election and T. W. Adams calculates, on the basis of membership figures, that it is proportionately the largest non-ruling Communist Party in the world. A final point in favour of the study, at least in circles less single-mindedly serious than the Hoover Institute, is the amusement to be derived from watching the twists and turns of the party line in accordance with the latest word from Moscow. All subject Communist parties leave behind them down the years a record of sharp zigzags of policy, but if the wake of the British Communist Party, as the yacht-borne said to the novice helmsman, would break a rattle-snake's back, Akai's wake would make a tape-worm giddy.

The acronym Akai stands for "Progressive Party of the Working People". It is a long-established party, firmly based on a trade union organization which is so efficient and also so moderate in its demands as to be enthusiastically preferred by employers to the right-wing federation favoured by Mr Adams and his compatriots. It is rigidly faithful to Moscow, disciplined and regularly purged. The

reason is that there is really only one political issue in Cyprus, namely Enosis, and, unfortunately for Akai, up to quite recently every party had to take up an explicit position. In 1931 Enosis was denominated counter-revolutionary; at the end of the war, when it looked as though the Communists would take over in Greece, Akai favoured it. It would be easy enough to go on; the party has been for and against Enosis a dozen times over the past quarter of a century, and now is against not only because that is the Moscow line but also because it could hardly survive in a Cyprus united with Greece. They dare not say so explicitly, because that could lose them support, so they talk about autonomy and stress the importance of unity behind the Archbishop. The fact is that the status quo suits the Russians perfectly. They don't want Greece, a Nato member, to receive an accession of strength; they want the problem to remain unsolved so as to provide troubled waters for them to fish in and to keep Turkish attention turned south rather than north; they can usually rely on a friendly vote from Cyprus at the United Nations; and they may hope that a Cyprus which continues independent could at a later date offer them valuable bases. Inactivity and the status quo suit Akai also, since it suits Makarios gradually drifting away from Enosis.

Mr Adams has done some valuable research and is justified in his claim that this is the first comprehensive study of Akai in English. It is important not to read the introduction, by Jan F. Triska, the "Series Editor", at most a shuddering glance may be spared for his jargon-ridden scholasticism before passing on to Mr Adams's cool, clear, and unafraid prose.

Emergence of Libya

ADRIAN PELT:
Libyan Independence and the United Nations
A Case of Planned Decolonization
1,016pp. Yale University Press, for the Carnegie Endowment for International Peace, £13.75.

When in November, 1949, the General Assembly of the United Nations voted that the former Italian colony of Libya was to achieve its independence not later than the beginning of 1952 it also voted to appoint a commissioner to assist the Libyan people in drawing up a constitution and in establishing a national government. The official appointed was a Dutchman, Adrian Pelt, and in his book, *Libyan Independence and the United Nations*, he gives his own detailed account of how the assembly's decision was carried out.

It is an instructive story and one which benefits immeasurably from the use Mr Pelt is able to make of his own records and of hitherto unpublished UN documents. When he arrived in Libya early in 1950 there were no national institutions of any kind and the country was still being administered by three separate units: Cyrenaica and Tripolitania by the British, the Fezzan by France. What is more, for reasons of imperial interest both powers were anxious to preserve their positions by seeking to ensure that the links between the three regional administrations were kept to a minimum. As for the people of Libya, they were very much divided internally about what type of state they wanted: was it to be federal or unitary? Who, if anyone, was to be its leader? And yet, in a remarkably short space of time all these obstacles were overcome, largely by the tenacity of the Libyans themselves.

The story is told of excessive length, however, and there is a great deal of material—notably about debates at the United Nations itself and about the difficult rela-

tions which Mr Pelt experienced at the international council set up to advise him—which could have been left out. Furthermore, in the account of the political developments, much detail of the reader has through means that he may use of the more basic issues, such as the fact that the Constituent Assembly for instance, the fact that the representatives for each of the regions meant that the support of a federal, as opposed to a unitary, form of government by Cyrenaicans and the Fezzanians was, inevitably, in a minority. This is a point which tends to be in a prolonged discussion of these representatives were chosen.

Finally, despite its length, it is a number of important points it cannot hope to remain a standard work. Not only Pelt, but also the UN, are important sources of information for example the British and Foreign Office archives—hitherto international civil servants had to remain overly cautious in their judgments. It may be asserted that the emergence of independent Libya can be regarded as a success story for the Nations, but to give as his piece of evidence the fact that country enjoyed seventeen years of political stability under King Idris is hardly enough.

Nevertheless, when all is said and done it is too easy to see the period before the 1969 revolution so many of Libya's streets squares were given the name "Pelt". Without his long experience and his long experience, a sensible advice Libya might have been a very much more difficult towards independence.

POSTAGE: INLAND 21p. ABROAD 25p. 100% POSTAGE GUARANTEE. NEW YORK, N.Y. 10017.

Ritual victim?

DAVID A. YALLOP
To Encourage the Others
205pp. W. H. Allen, £2.50.

Even those, and there are bound to be some, who question David Yallop's assumptions must grant that *To Encourage the Others* is a model of protest. Though passionately argued, it is blunt in its accusations, checkable in its evidence, and clear in its aim. It starts with an open letter to the Home Secretary asking him to set up a full-scale public inquiry into the case of Derek Bentley, a boy of fifteen, hanged in 1953 for the murder of a policeman who was in fact shot by Christopher Craig, his partner in a burglary escapade. Bentley was unnamed and was actually in police custody at the time of the shooting.

"Yes, I thought Bentley was going to be reprieved. He certainly should have been." The book quotes these words from the trial judge, the late Lord Goddard, in an interview with the author; and they

are terrible words in the context of Mr Yallop's central argument. For Craig was only sixteen and too young to hang, and Mr Yallop maintains that the death of Bentley was required by authority as a kind of sacrifice to appease public wrath, to hearten the police, and warn the disorderly young. It was the judge's confidence in an eventual reprieve that allowed the proceedings against Bentley to be treated, he also insists, "almost as a symbolic ritual".

Mr Yallop alleges that the youth was mentally subnormal and that not all the relevant medical evidence was before the Home Secretary, the late Lord Kilnair, when considering whether to grant a reprieve. As for public opinion, this diverged strongly from what official opinion, according to Mr Yallop, expected of it. There were even many pro-hangers who shrank from this hanging. Nor would it be necessary to go along with all the deductions in this book to feel that the possibility of such a situation ever arising again makes intolerable the idea of any return to the death penalty.

HISTORY OF EDUCATION

History of Education is a new half-yearly journal edited by Malcolm Smeaton and sponsored by the History of Education Society, which was founded in 1967 to promote the study of this subject in all its aspects. This is the only journal in Britain entirely devoted to the history of education though the subject is widely studied in colleges and universities. Articles range from schooling in Britain and abroad at different periods, and the teaching of specific subjects, through historical remains, universities and colleges, to government action, administration, and philosophies of education.

Volume 1 Number 1 January 1972
Contents: The Study of the History of Education, Asa Briggs; 1870: The Rating Option, Norman Morris; Some Forerunners of R. H. Tawney's *Longman Tutorial Class*, R. A. Lowe; The Open Air School Movement to Sheffield, David A. Turner; The Rights of Ignorance: Dutch Educational Policy in Belgium 1815-30, Simon Schama. Book reviews, 104 pages plus 4 pages of plates.

Annual subscription £2 post free, single copies £1

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Enchantment under the threshold

KATHLEEN RAINE:
The Lost Country
M. J. D. Press, London
Hardback, £1.40

JACK KIRKPUP:
The Echoing Tip
55pp. Methuen, £1.50 (paperback, 75p)

JAMES KIRKPUP:
The Body Servant
60pp. Dent, £2.

CHRISTY BROWN:
Come Softly to My Wake
M. J. D. Press and Warburg, £1.25.

Kathleen Raine's "lost country", as anyone familiar with her writing might guess, is that enchanted subliminal region of ancient mythic springs, dreamy imaginings and mystical spirituality which, lost though it may be, still needs to be sought out against the grubby paws of an invading modern harpist.

The rubble clattering at the gate
Moose shaggy of a future age;
They will break in, yet never find

Lost Eden, but the actual ground of those who live by bread alone... No social justice can enter beauty's unmeasurable gift. To touch with talent, even joy. The crowds that envy and desire. Let the Umanian's Union eat cake. Yet three aspects of this technically highly accomplished book prevent Miss Raine's unfashionable attitudes from disappearing into a thin mist of ethereal Platonic absolutes and wistful nostalgic gestures. The first is a sometimes superbly delicate responsiveness to Nature which grounds the poetry in some recognizably substantial experience; the second is her acute way of interweaving an otherwise merely abstract and assertive Lost Eden mythology with more specific and localized excursions into her own past; and the third is a Yeatsian device of externalizing that shadowy "silent, secret joy" into an alluringly rhetorical verse whose dogmatic metrical ring can only transmute esoteric privacy into clear, controlled public statement.

The earth of Eden, I have read,
In some old wise forgotten page,
Is sound; and trees of Paradise
The woven music of that chord
Sung by the morning choir of stars;

Charles's "lost country" and flow from original concept grow texture perceptible to sense. That heavy-handed over-derivative second line gives the Yeatsian game away, of course, so that there are losses as well as gains to be calculated: if Yeats could objectively urgent personal experience into resonant myth without losing grip on the complexities of the immediate, Miss Raine, here at least, clearly cannot: the smack of simple humanity is precisely what Yeats relishes and Miss Raine retreats from. Nevertheless, the lessons she has so evidently learnt from the old master—rhythmic control and purity of diction in particular—do more than stand her in good stead: they provide absolutely crucial techniques for supplying firmness and body to a poetic attitude which, given the isolated and reactionary values it embodies, seems constantly in danger of disintegrating into the fragments of a solitary, obscurantist, self-involved dreaming.

Jack Kirkup is also a "mystical" poet of a kind; but whereas Miss Raine's cool, definitive diction is interestingly played off against the visionary eccentricities of her subject-

matter, Mr. Kirkup's language merely mimes the muddled stream of images which make up his private world. The result is an overcharged, overheated poetry, a thrashing whirlpool of inflated, quickly unpredictable metaphors which seem selected by an discernible pattern of imaginative logic.

To plant the cross in the nerves
Intensifies the wick of sin;
Pallid ravaged fibre now revives
Where the blood thrives.
And I feel in your flushed curves,
In your kiss, the world-renewing sun.

James Kirkup, by contrast, manages to fuse imaginative invention with the steadiest kind of objectivity. Each poem in the first section of this new collection devotes itself to exploring a single organ of the human body; and the result is a unique blend of relaxed free-wheeling whimsy with clinical rigour. "Correct Compassion", perhaps Mr Kirkup's best-known poem, springs to mind as a central clue to the point of the project: the "compassion" lies not in the emergence of subjective moral statements from a described situation but in the subtle, alternately tough and tender wit

with which the object is scrupulously dissected and served up. With finity, this works admirably: the volume as a whole, on the hand, there is an observable between self-consciously in poems of this sort and deeper seriousness. In "Memento Mori", for example, which directly reveals emotions carefully excluded from the slighter pieces. It would be a division of genres here.

Christy Brown is an Irishman known for his autobiographical *Dan All the Days*; and it is not to feel that, in comparison, the undoubted talents, displayed that book, these poems come as a relief of an anti-climax. Too of them are rambling, diffuse of word-spinning, perceptive as intelligent enough, but unshaped, artefacts and over-reliant on a sive metaphor. The worst is the bank (most painfully evident poem about Brendan Behan) is of Irish self-parody—a celebratory stage-Irishman feckless gone redeemed by the faintest irony.

ANTHROPOLOGY

In a creed outworn

RAYMOND FIRTH:
Rink and Religion in Tikopia
424pp. Allen and Unwin, £5.

Raymond Firth's massive anthropological examination of the Tikopia inhabitants of a small Polynesian outlier on the eastern edge of the Solomon Islands, continues an earlier work, *Rink and Religion in Tikopia*, which completes his trilogy, "Studies in Tikopia Religion", the two previous works being *The Work of the Gods in Tikopia* (1940, 1967) and *Tikopia Rink and Religion* (1967). It was planned as a study of paganism following Professor Firth's first visit to the island in 1928-29, although by this time about half of the inhabitants were already Christians. The book has now emerged, however, to show the general dimension of Tikopia religion, activity and belief, over nearly two generations, ending in the radical reformation of the system now manifest after a dramatic, complete conversion of the last upholders of paganism.

The first three-quarters of the book, comprising ten chapters, is a detailed examination of the ways in which traditional religious beliefs were consistent with the social and political structure of the Tikopia. The chiefs were also the priests, and therefore their rank "implied forty years ago a close relationship between status-holding in the society in the socio-political field and leadership in the pagan religious field". Professor Firth demonstrates this in a variety of contexts: in the conceptualization and material expression of spirits and their ordering in terms of the social and power structure; in Tikopia theogony ("their narrative and descriptive materials about their gods"); in ritual; and in the attitudes and activities of spirit mediums. This section is neatly rounded off by a short chapter, "Epilogue of Tikopia Pagan Worship", which is seen as "In a sense... a kind of human control mechanism extruded into the ritual sphere and endowed with a special 'sacred quality'. This rite 'brought

people together in relation to their chief (and) provided occasions for the demonstration of clan and district ties".

All this is worked out with the richness of detail which characterizes so much of Professor Firth's ethnographic writing on the Tikopia (and there are now several thousand pages in book form alone). Traditional concepts of belief are shown to have had ramified meanings at various levels of society, exemplified by closely associated ritual acts. Yet the writing can be so dense that occasionally the style becomes pious, and the form and burden of his argument sag beneath the weight of information marshalled to demonstrate its validity. It may seem cantankerous to suggest this, but there are times when Professor Firth could profit from the services of an editor more removed from the Tikopia situation in which the ethnographer has been involved for so long and to which he is so profoundly committed.

This commitment expresses itself in several ways. For example, the care with which he employs a predominantly Tikopia model in this section as "primarily a generalized systematic statement of the patterns and processes of Tikopia religious belief and ritual" contrasts with his approach in the last quarter of the book. This deals with the conversion in Christianity, which was complete by 1956. Here the aims and tone change. Professor Firth says on two occasions that he made no systematic examination of local Christian beliefs, and indeed his approach in this part is almost impressionistic in comparison with the closely-woven documentation of the pagan section.

This is rather surprising when one remembers that the process of conversion began before even his first visit. Certainly, the passage of events which culminated in the baptism of all but one of the last pagans is treated with much insight and compassion. But one feels that Professor Firth, a Tikopia by adoption with a New Zealand and, intellectually, a Maori background, regrets to

some degree the replacement of the local religious system by the universalist doctrines of the Melanesian Mission. Thus he sees the conversion of the last pagans as a deliberate and dignified act taken to maintain the integrity of the social fabric, involving considerable moral dilemmas for those concerned. These Tikopia, by consciously giving up something particular to themselves, were dismissing rather than negating their goals in favour of a more plausible alternative, a system of belief which also brought certain material rewards. Other anthropologists might take a less romantic and more cynical view.

The nature of Polynesian religious and the reasons for Christian conversion during the past 150 years are not well documented in the anthropological literature, and it is tempting to ask if Professor Firth's extensive studies of Tikopia paganism can be used in a comparative sense. Obviously the limits within which he has deliberately worked and the particular circumstances of the Tikopia condition the appropriateness of such an operation. However, Professor Firth emphasizes that the Tikopia acted by choice, according to the relevance of a variety of factors at any one time. A similar situation could have existed on other Polynesian islands where extensive historical information is now lacking. There are certain analogies, for example with the position in the Cook Islands between 1820 and 1850.

Rink and Religion in Tikopia tells us much about Tikopia religion through the medium of one man who, to the debt of colleagues in many parts of the world, has devoted years in the study of a small island people now renowned in anthropological literature. One is left wondering to what extent Professor Firth's sensitive and comprehensive investigations have affected the Tikopia themselves. For instance, already threatened by 1928; assume a new coherence in response to his questioning? Perhaps Tikopia now needs a native-born ethnologist.

Looking for answers in the abyss

HANS-JÜRGEN HEISE:
Uhrenvergleich
88pp. Hamburg: Claassen, DM 12.

KURT MARTI:
Requiem für Gedächtnis
48pp. Neuwied: Luchterhand, DM 6.20.

HEINZ PLONTEK:
Tot oder lebendig
95pp. Hamburg: Hoffmann und Campe, DM 15.

JÜRGEN BECKER:
Schnee
38pp.

GÜNTHER SCHULZ:
Rezensierte Gedichte
61pp.

Herlin: Literarisches Colloquium, DM 3 each.

The members of this poetic quintet may be playing different tunes on a variety of instruments, but the sounds they make are remarkably similar in that they are all seekers after an uncertain goal, and have a common antipathy towards organized society.

Hans-Jürgen Heise is perhaps the most thematically adventurous of the ensemble. It is a pity he has chosen to call his volume *Uhrenvergleich*: time is indeed a central issue for him, but the poems themselves are on the whole far more subtle and sensitive than this rather contrived title would seem to indicate. The last five words of the closing poem hold the key to Heise's principal theme: "Der Abgrund gibt uns Sicherheit" (The abyss/offers us security). The paradox of certainty in the anything but secure depths of the abyss is more than a little reminiscent of the Dadaists' rejection

of rationality and technological progress as hallucinations induced by the drug of materialism, and their consequent plunge into the void, their effacement of the essential meaningfulness of the non-rational natural universe (Dada was not all nihilism and negation).

Yet whereas their generation found the gulf between natural world and civilized society unbridgeable and pollution of the spirit, so to speak, as now irreversible, Heise does not despair. He can assimilate and juggle with the paraphernalia of modern technology with all the freshness of the Dadaists in their earliest, Zürich days. In his final years, to take but one example, had grown utterly antipathetic towards mechanical communication media, which obliterated true communication and serve only to propagate the "rabies of reason" and the vicious circle of industrial progress; but Heise can still subordinate them to the demands of his own fantasies. He does, however, regard the dangers as real and expresses them in terms of the devaluation of human achievement whenever the machine has come to dominate rather than to act as partner. At such times progress comes to a halt: Wie aber, Kallimachos, kommt die Locke der Berenike in die Horenische eines Astronauten? (But how, Kallimachos, did Berenike's lock of hair get into an astronaut's trimmer pocket?)

Despite the gloominess of this complex mythological reference, Heise is engaged in a positive search for some means of reconciling transient and immanent, rather than in penning elegies for an irrevocably lost harmony.

Kurt Marti is equally concerned with broad issues; his approach,

however, is entirely different. His poetry possesses all the immediacy of the political lyric, but mercifully avoids its pitfalls of banality and hyperbolic partisanship. He exploits a wide range of experimental techniques—from Dadaist pun via found material to concrete spatial relationships—not in order to withdraw into the remote regions of linguistic eccentricity but rather to lend potency to political standpoints which, for all their worthiness, would in less able hands be more than a little trite.

On occasion his otherwise sensitive judgement deserts him, as in the poem "Dank—doch über dank!", where the underprivileged lot of the South African non-White is depicted in a gaggle of clichés: "To coin a phrase, sincerely is enough; but at his best—and he is in form most of the time—Marti typically opens his poems with a disarmingly straightforward phrase which is then developed by opening a series of unexpected perspectives:

hinter dem wald im märchenland
steht eine blume
den geizhalsen
im knopfloch
(beyond the wood in the fairy-land
in the fairy-land
in the fairy-land
in the fairy-land
in the fairy-land)

At the end of the poem, the simple phrase returns, now transformed by what has gone before, in this case by the "physicists'/thousand and second night" of the nuclear reactor. Two extremes are juxtaposed: the fantasy world of the fairy-tale and the equally fantastic realm of atomic science. This poem demonstrates Marti's control over his material, not simply his ability to endow simple words and phrases with great richness of association, but particularly the way in which any application of unorthodoxy or experimentation is disciplined and absorbed. Unlike many poets who have become preoccupied with virtuoso performances on instruments of their own concoction (Ernst Jandl is a case in point), Marti never permits invention to degenerate into empty novelty. He is above all also a considerable craftsman, and this attractively balanced and stimulating collection has lost none of its immediacy and impact in the decade since it appeared in its original form.

Heinz Plonke too sees his situation as ambivalent, but he operates on a far more personal plane. This new volume is chiefly a vehicle for his important "Rezensierte Gedichte", a prose-poem of some seventeen pages, in which he examines the function, if any, of the poet in a world drained of poetry.

Und was, wenn ich heute schon
ein Luch in der Luft?

(And what if I vanished today? Would
a gap appear in the air?)

This is a substantial, thoughtful and restrained monologue, but in spite of its length it does not overshadow the rest of the book, where the voice of a considerable poet is to be heard particularly in the subude "Bleedoux". Whether or not the world at large regards him, in the words of the title of the volume, as "dead or alive", his poetry is still certainly a very vital force, yet subdued in the recognition that this poem meets little response.

Jürgen Becker is another individualist: he wants to be left alone to do his own thing, to be "where everyone can marry his own transgression", beyond the sphere of influence of the IBM man and his "electric poet" machines. When poetry becomes a public phenomenon, it ceases to be art.

ein Gedicht
im Fernsehen ist Arheitsgeber
für eine Menge Leute im Studio, die
Gedichten nicht leben.

(a poem
on the television is a source of employment
for a whole lot of people in the studio,
who neither
live on poems or with them.)

He castigates "the absolute manufacture of fine words" and seeks new forms of expression to convey his complex topography of fragments of experience drawn from a wide range of sources. An untypical figure, perhaps, and extremely idiosyncratic; but his very lack of focal point, of passionate engagement, renders him characteristic of one section of his generation at least.

Günther Schulz is the outsider: he penned his poems in Rumania and then transported them and himself to West Berlin. In an unduly lengthy and wordy introduction he emphasizes the extreme difficulties of maintaining contact across the Iron Curtain with the mainstream of West German literature.

Advances in poetry, he argues, are indissolubly bound to the culture of their origin: hence indiscriminate deportation of poetic techniques of Paul Celan and Hans Magnus Enzensberger is not likely to produce fruitful results, as Schulz's poetry all too unfortunately demonstrates. The search for communication, for a twofold word which "plays about our lips / between you and me", for "the burning word", can all too readily become tedious in the extreme: and the poem "Verbinden-Heikelen" offers painful proof of this fact. Much more convincing are the occasions when Schulz uses this and related techniques to a specific

end, rather than just to create
trary abstractions:

aber wir haben alles vergessen
haben unsere spinnen getrennt
wir sind verloren
wir sind verloren
wir sind verloren

but we have forgotten it all
have swallowed up our tracks
we have become
we have become
we have become

The communist state lives a life
the surface, public optimism
rising productivity on all fronts
private, doubts and questions
Schulz seeks to confront the
of him in render the
public without either falling to
the censorship or leaving it
open to accusations of having
by the political wayline. He's
most effectively on the rare
technical innovator and addi-
helf himself squarely to his theme,
his self-portrait of the poet as
of Kaspar Hauser vom

konnte von soll und von muss
nichts wissen
ging in alten kleidern zerrissen
im gedächtnis
der strassenbahnwagen
der fließende himmel
das wasser im fluss
narr hat ihn einschlagen
sould know nothing of
should at most
went about in old clothes ragged
he owned:
the tramcars
the liquid skies
the water in the river
he was done to death)

His isolation is intensified by
fact that, in Rumania, he
of society and the analysis of social
representative of a minority culture,
even in the country of his birth.

What is rather puzzling is
Schulz will not allow the poet the
distinction between ethnology
speak for themselves, but im-
posed sociology. It is therefore con-
upon them an introduction to
adds little but threatens to
a crucial perspective from
He sees the isolation and
ship issues in external
and indeed as specifically related
social reality underlying official
life under communism; but
collection would have gained
stability in significance if
had been allowed to
process within certain limits,
and freely against a wider
ideas surrounding poetic
and asserts the human, fragile, mixed
and explore. The poet is his own
ambiguities against abstract formal-
ism and logicity.

He is not so much portraying the
general dynamics of convergence as
the counter-waves of differences
which convergences create. It is a
sympathetic theme and the key to its
development lies in the title, "Sens

Convergence and difference

GEORGES BALANDIER:
Sens et puissance
334pp. Paris: Presses Universitaires de France, 32fr.

Sens et puissance is part of the "Bibliothèque de Sociologie Contemporaine" founded by Georges Gurwitsch and now directed by Georges Balandier. It comprises papers written at various times, notably for the *Cahiers Internationaux de Sociologie*. They link twenty years of important research, particularly in Black Africa, with a steady growth of theoretical concern and with broad perspectives on the nature of society and the analysis of social development.

The book begins by the crossing
rootless, and doubly so when the
leaves "seines vaters land / sein
mutter sprache".

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and freely against a wider
ideas surrounding poetic
and asserts the human, fragile, mixed
and explore. The poet is his own
ambiguities against abstract formal-
ism and logicity.

et puissance" indicates a kind of
dialectic whereby alternatives are
multiplied by the very forces which
seem to enslave them. One might
say that the pride of power encounters
the prejudice of cultural individuality
and stimulates it, that the sense of
technical rationality activates a
sensitivity to the festive: "Les sociétés
industrielles avancées... en recherchant
principalement la puissance matérielle,
elles courent le risque des crises de sens." Archeic
societies turned the occasion of
threat into means of reinforcement,
by ritual periodicity, by micro-
drama, by religious innovation. In-
dustrial societies, devaluing life in
favour of utility, eventually run into
a crisis of sensibility and of consent
which also requires the recovery of
"the feast". The danger of course is
that instead of a feast there is a
manipulated puppet theatre of consensus.

The main thrust of the argument
concerns the complex interplay of
convergence and divergence, of flex-
ibilities, constraints and degrees of
freedom, of continuities which
remain under every change and yet
which never retain absolute identity
even for a moment. Society
mutates, yet it is almost impossible
to say what core or centre it is that
mutates: any definitional criteria
cramp the multidimensional, plural,
fused, mobile nature of social reality,
just as formalistic and deterministic
approaches also distort the
scientific understanding. Thus even
societies apparently subject through
modern communication to the exterior
pressure of more advanced
societies latch the more firmly on to
their uniqueness as a means of pre-
venting a simple repetition of the
vicious experience of industrialization.

Meanwhile societies revolutionized
according to certain developmental
doctrines find change encountering a
more complex recalcitrance than had
ever been thought of in their philo-
sophy. The notion of moving along
the grooves of change is too
mechanistic: the innovators are con-
demned not to achieve their own
philosophy of history and those who
follow after are not condemned to
imitate them.

The World of Learning 1971-72
has now grown so large that for the
twenty-second edition it has had to
be divided into two—Volume I:
International and A-K, 910pp;
Volume II: L-Z, pp911-1899—and
it also costs £2 more than last year
(Europe, £12.50 the set). All the
information has been checked and
brought up to date, but otherwise
there is nothing new about what has
long been recognized as the standard
work in its field. However, since the
foreword states that the new format
"offers opportunities of further ex-
pansion", may we repeat last year's
plea for an index of names to add to
its usefulness? It would also be nice
to have more and fuller telephone
numbers of the many institutions
covered.

Another standard reference
book, *Whitaker's Almanack 1972*
(1,220pp. Whitaker, £2), maintains
its usual level, with up-to-date in-
formation about new tax structures,
local government reorganization,
changes in government departments
and law courts, the Common
Market negotiations and the In-
dustrial Relations Act, and special
articles on the establishment of the
British Library and commercial
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Bulletin

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The status of old English furniture

GEOFFREY WILKS:
English Furniture
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250pp each. Guinness Superlatives.
£4.50 each.

Furniture History
Volume VII
Journal of the Furniture History Society. Available to Members only.

CHARLES H. HAYWARD:
English Period Furniture
270pp. Evans. £1.

W. CRAWLEY:
Is It Genuine?
150pp. Eyre and Spottiswoode. £4.50.

MOLLY HARRISON:
People and Furniture
150pp. Ernest Benn. £1.15.

Almost exactly a century after the date when Geoffrey Wilks begins his excellent two-volume survey of English furniture from the Elizabethan period down to the opening of this century, Louis XIV appointed the son of one of Anne of Austria's secretaries, Claude de Metz, to be Intendant et Contrôleur Général des Meubles de la Couronne. With that characteristic interest in the minutiae of administration which so irritated Saint-Simon in a great monarch, the King made certain that his Intendant prepared a minutely particularized inventory of the furniture in all the royal palaces. So well was this *Journal des Meubles de la Couronne de France* designed and maintained that the seventy folio volumes covering the period down to 1792 provide us with a far greater wealth of documentation about French period furniture than we possess on the furniture of any other period or country. From it we can ascertain not merely the names, dates, cost and functions of many thousands of pieces of furniture, of which a high proportion survive, but even such minutiae as the number and cost of the gilt-headed nails used to attach the upholstery to individual and identifiable chairs, as well as such curiosities as descriptive details of the padding applied beneath the

table de Comed at the Tuileries to prevent the infant Louis XV's head from being unduly hurt as he crawled about the floor during cabinet meetings.

No such single body of information is available to the historian of English furniture, though something not entirely unlike it is to be found in discrete particles in the numerous domestic inventories now lodged in the Public Record Office, in county archives, and in private muniment rooms, as well as in the newspapers, memoirs and letters of the past. The serious study of such sources really began only in 1944 with the publication by Ralph Edwards and Margaret Jourdain of *Georgian Cabinet Makers*, though the late R. W. Symonds was examining the period newspapers seriously soon after the end of the First World War. One reason for the tardiness of these beginnings is given in a passage written in 1929 by Symonds's patron, the great furniture collector, Percival Knatchbull, which Mr Wilks quotes:

I first began to collect old furniture thirty years ago. At that date furniture collectors were few and far between and old furniture shops correspondingly scarce. The wealthy collector in those days would have nothing to do with English furniture; he interested himself in the more precious products of the continent. French furniture.

But if the English made late beginnings, signs are increasing that there are now a number of serious students digging among the archives of the subject here. For some years Anthony Colledge, Lindsay Boynton, Peter Thornton, and others have been studying the muniments of the greater English private houses and relating their findings to surviving furniture in the owner's possession. Others like Helena Hayward have been investigating the activities of eighteenth-century English furniture designers such as Thomas Johnson and the Linliths, with highly profitable results. The 250th anniversary of Chippendale's birth in 1968 provided a stimulus to such research, much of it appearing in the young and enterprising Furniture History Society's annual *Furniture History*. The current volume prints the very important 1601 inventory of Hardwick Hall with an extensive

commentary by several authors. The document is a revealing one. We have constantly been told by historians that we see a unique European phenomenon at Hardwick, a sixteenth-century house with almost all its original fittings still untouched and in position. We now learn that this is far from the truth. Less than a dozen pieces of furniture in the house today were there at the time when the inventory was compiled. Much of it was imported into the house by the sixth Duke of Devonshire, who also carried out extensive restorations and alterations to the then surviving furniture and furnishings (no doubt both were deplored by the operation of the nineteenth century). Although *Furniture History* is issued to the Society's members only, this inventory is regarded as of such importance that it and the accompanying commentary are to be made more generally available shortly, together with a similarly annotated edition of a second contemporary inventory of Hardwick.

Such documents as these are essential to the study of old furniture. As T. S. Eliot wrote when discussing the ersatz religions of H. T. Wells and other humanists, "in these matters the spirit killeth but the letter giveth life". It is the great strength of Mr Wilks's two volumes that, instead of wandering off into vague generalizations, he sticks closely to such concrete facts (and it is their almost total absence from Charles Hayward's *English Period Furniture* which makes it such deadly dull reading). There is hardly a statement in which Mr Wilks does not give precision and vitality by quotation from a contemporary document. He is obviously well up-to-date on what has been published in this field by others, and he has done a good deal of digging about for himself. The only cabinet-maker of any significance whom he seems to have overlooked is the Linliths, with highly profitable results. The 250th anniversary of Chippendale's birth in 1968 provided a stimulus to such research, much of it appearing in the young and enterprising Furniture History Society's annual *Furniture History*. The current volume prints the very important 1601 inventory of Hardwick Hall with an extensive

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London, writing in 1829, recommends two firms who specialized in the supply of ornaments "in the Elizabethan, Dutch, Louis XIV or Francis I style" with which "the exterior of . . . chests and wardrobes might be rendered curious and highly interesting . . . at very trifling expense". In the other, dated 1923, a firm advertises that it will lacquer chairs, etc. in the Chinese style so that they will "harmonize with old furniture . . . of the Charles II, William and Mary or Queen Anne periods. As Mr Wilks remarks, many a long case clock of oak dating from about 1720 and treated by this firm is now accepted, after half a century of wear and tear, as a genuine early lacquered piece.

The late Adolph Federer used to open his course of lectures on historical furniture at Munich University with the words "Es gibt kein altes Möbel". The author of *Is It Genuine?*, a cabinet-maker who has specialized in furniture repair, has little doubt that Federer was right. Of course, it all depends on what is meant by "genuine". Doubtless almost all historic furniture, being intended for daily use and display, has had to undergo some repair or restoration during the course of centuries. No reader of the French royal inventories can be unaware that by the time of the Revolution little of the surviving pre-1770 furniture was in the state in which it originally emerged from the workshops of the *ébénistes* or the *menuisiers*. But is all surviving Louis XV furniture to be stigmatized as "fakes" for that reason? No doubt, as Mr Crawley suggests, a certain number of good reproductions (but by no means all, as he implies both of French and English furniture made during the nineteenth century are accepted as "genuine originals" today. But the photograph captioned "Drawing room of 1908. Every piece of furniture is reproduction", which forms Figure 57 of Molly Harrison's *People and Furniture*, contains nothing which looks in the least deceptive to an informed eye. It may be true also that in five years a friend of Mr Crawley's lived and marketed more than 300 Chippendale chairs and nearly 200 Chippendale wing chairs so profitably

that he was able to retire in 1948, though one cannot wonder how he obtained necessary permits to purchase a quantity of old wood in the years following 1945.

Mr Crawley's constant use of the word "imitation" is a case of overstatement: "The corner cupboards were made of Italian-made" is a dangerous impression, especially when supported by any documents. A brief glance at the *Phinlay English Furniture* would have shown him that contemporary imitations of the statement to be made by CRANK MONKHOUSE and JOE WILLIAMS £2.85

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David & Charles
Newton Abbot, Devon

Marriage and career

RHONA AND ROBERT N. RAPAPORT:
Dual-Career Families
320pp. Penguin. Paperback, 45p

The question "Marriage or career?" has long been a difficult, old-fashioned ring about it. Not that the dilemma for professional women is any less real but, as Betty Friedan pointed out, marriage won. Any girl who does not marry, it is assumed, has failed to catch a husband.

When, a few years ago, Judith Hubback traced a sample of university-educated women and wrote of their frustrations in *Wives that Went to College* the most she could suggest was that girls should be encouraged to train for jobs which could easily be combined with child-rearing and that employers should make more part-time work available: jobs, not careers. The blatant injustice of this to women who at eighteen were on equal terms with their male contemporaries, no less talented, ambitious and energetic, seemed to strike home of the reviewers who commended Mrs Hubback's book. We have come a little way since then, but not far, and Rhona and Robert Rapoport's contention that dual-career families are the pattern of the future still looks a little over-optimistic.

In preference to a superficial survey, skimming the experience of a large number of subjects, they make the sensible decision to offer five case-studies of stable families with children in which both wife and husband pursued their own careers without significant interruption. As always, the people into other lives makes fascinating reading. Each study covers six areas: development of the family structure, the man and woman as individuals, childhood and personal development, family worlds, work worlds and the integration of personal, family and work worlds. The couples were chosen to illustrate a wide range of work environments and varied ways of coping with problems of household management and child care. They include a research scientist married to a marketing manager, an architect in partnership with her husband, a television drama director with an architect husband, two senior civil servants and a fashion designer with her own firm whose husband is managing director of another company.

All these wives are unusual in their generation in that they have chosen a socially eccentric pattern of married life. Instead of interrupting their careers for an indefinite period while their children are young—thus fulfilling societal expectations about what a "good wife and mother" does—and resuming work later, so

not "wasting their skills", they have followed their professional commitments. In addition to the constant risk of what the authors rather controversially call "overload", the families have had to face quite strong social disapproval and even envy from some who wish they were fortunate or competent enough to have adopted such a pattern themselves. The Rapaports hope through these five case-studies to show that the pattern can work without endangering the marriage relationship or the well-being of the children. They have therefore picked couples in early middle age, well-established in their careers, with the major problems behind them and able to look back on the past with some degree of objectivity. Since they are now, as would be expected, more than averagely prosperous, and their children are no longer very young, much of the domestic detail has been lost in the mist and their lives may seem remote from the everyday world of the young professional couple just embarking on a dual career. It would have been interesting to see one family at a much earlier stage. The pattern may now be more socially acceptable but the practical difficulties are as formidable as ever.

The striking thing about these families in which husband and wife consider themselves to be equal and to share all responsibilities is how much greater is the burden that falls on the woman. At this level of income nearly all the traditionally male tasks can be farmed out with no loss of face. Coal fires are superseded by central heating, there are still odd-job men to mow the lawns, carpenters and builders to put up shelves and take down walls. But who now employs a cook? When the research scientist comes home, she hangs up her white coat and puts on an apron. It is not just a question of doing the housework, however egalitarian the family. It seems to be accepted that the woman is responsible for organizing the household. The husband may do some of the shopping but the wife plans the meals. It is she who must all the time balance the conflicting demands of children, housework and her professional world.

This comes out very clearly in the diaries kept for a week by the two architects, whose home and work life would seem inextricably mixed—their office is in their house, assistant designers double up as babysitters. The husband takes the children out, has meals with them, helps the boy with his homework. He sees much more of them than the average father and his family contacts comfortably dovetail with his working day. But the diary kept by his wife, an archi-

tect of equal ability and standing, is crisscrossed with complicated arrangements and seemingly small jobs crucial to the quality of their domestic life. Children must be got off to school in time, washing done—and brought in when it starts to rain—geraniums planted to greet a Japanese visitor, shoes cleaned, beds made, linens cleaned out, birthday presents finished, invitations designed and sent out, daughters bathed, read to, helped with knitting; all this and much more, interspersed with entertaining clients and colleagues, editing books, typing manuscripts, designing chairs and planning a new town in Finland. It is hardly surprising that women are on the whole less creative than men: so much of their creativity is drained off, and the hours when they can apply themselves undisturbed to professional work so brief.

With convenient housing and modern domestic appliances the routine side of running a house has become more manageable. The intractable problem, as these five case-studies make plain, is child care. The old-fashioned nanny, who once provided a reasonable mother-substitute, has disappeared, and the alternative is a succession of more or less inadequate foreign au-pair girls. Unfortunately none of the children speaks to us directly in this book; but, reading between the lines, their early experiences sound pretty unsatisfactory. It is not a question of total deprivation. As the Rapaports rightly emphasize, comparisons involving the classic research on orphanages brought up in orphanages are quite misleading. There is even considerable doubt whether these particular children would have been better off if the mothers had given up their careers to care for them. After all, as the scientist wife said: "Imagine all that energy concentrated on my husband and two children, the poor things couldn't stand it." But clearly all the women, except perhaps the architect, had been unhappy with the arrangements they were forced to make for their children while they were at work.

What is the answer? There are no easy solutions, but accepting that the dual-career pattern is both desirable and inevitable, the Rapaports have many suggestions to make which deserve serious attention from teachers, planners and government, ranging from the modification of sex-role stereotypes in schools to provision of communal facilities in housing developments. But most important by far is the adoption of an official pre-school policy to provide nursery school and day-care facilities which will allow mothers to go out to work with easy minds.

Schools of therapy

MAURICE BRIDGELAND:
Pioneer Work with Maladjusted Children
400pp. Staples Press. £3.95.

Maladjusted children are unhappy children. All the experts would agree in this much; but, as Maurice Bridgeland's admirable survey shows, this is almost the limit of their agreement. Definitions of normality and imbalance remain elusive. So does any set of principles on how to enable emotionally fragile children, be they over-anxious or aggressive, enervated or hysterical, illheved or troublous, to take their place in society. Love is needed, yes, but in what form?

It was logical of Mr Bridgeland to present this history largely in terms of the individuals who have pioneered therapeutic education rather than through the diverse theories that have motivated them. Homer Lane and A. S. Neill have been written of often enough, but it is time we heard more of experiments like George Lyward's at Finchden and the career of J. H. Simpson. Coincidences abound. There is Mr Bridgeland's statement that therapeutic education presupposes a value-judgment about behaviour and then a change in behaviour. But

then there is Neill specifically denying any interest in education as such and only wishing to allow his pupils at Summerhill to be free of the contaminating influences and arbitrary standards of society. Intense personal dedication and the pragmatism of the explorer in an uncharted region certainly characterize most of the pioneers between these pages, but there are immense differences between advocates of residential treatment and those who want the child to remain in his home environment: between David Wills and Otto Shaw, who dealt primarily with delinquents, and a schoolmaster like N. B. C. Lucas, of Midhurst Grammar School, who had a number of maladjusted boys in an ordinary school; between Wills's religious approach and Shaw's malice; an approach based on Melanie Klein. Dr Dodd, of the Tavistock Clinic, tended to paternalism on the grounds that emotionally immature children would be frightened by the prospect of unbounded freedom, but Neill is famous for his emphasis on self-government as a necessary basis for self-discipline.

With the Seeborn and Summerfield reports Mr Bridgeland brings his survey up to date. Unfortunately, summaries sometimes seem inade-

quate to show what it was that made certain communities "therapeutic environments" or what form those healing interviews took. But we should be grateful to Mr Bridgeland for exposing the confusions in our attitudes and understanding of maladjusted children. Only with the Children's and Young Persons' Act of 1969 has the law come round to the view that emotionally disturbed children should be treated as such whether or not they happen to have broken the law. Mr Bridgeland ends by asking whether there is anything of educational value to be done for the maladjusted child that cannot be achieved in an ordinary school "which pays due regard to the principles of the pioneers and the expertise of their successors". Besides begging the question of identifying these principles satisfactorily, he overlooks the fact not only that his pioneers were people of exceptional charismatic gifts but that they worked in small communities. Schools of all kinds are growing bigger for understandable economic reasons. It will need the training and appointment of far more educational psychologists and more awareness of the problem in the training of teachers if maladjustment is to be diagnosed readily, let alone cured.

The evolution of English ceramics

DAVID HOLGATE:
New Hall and Its Imitators
112pp. 257 plates. Faber and Faber. £6.

ARNOLD R. MOUNTFORD:
The Illustrated Guide to Staffordshire Saltglazed Stoneware
88pp. 244 plates. Barrie and Jenkins. £5.50.

ANTHONY OLIVER:
The Victorian Staffordshire Figure
179pp. Heinemann. £6.

CHARLES and DORRIS SHINN:
The Illustrated Guide to Victorian Parian China
125pp. 117 plates. Barrie and Jenkins. £4.50.

The more research is done, the more intricate does the story of English ceramics become. David Holgate's book on *New Hall and Its Imitators* announces the discovery, among the litter of three newly-isolated groups of porcelains, whose still unidentified factories he provisionally names X, Y and Z. "New Hall" for too long has been a convenient label for the lacy, to apply to a well known sort of late eighteenth-century porcelain, the

modest decoration of which was recognized in he thoroughly British and middle-class. But interest in these pieces of china has been growing and collectors may now be lazy no longer. Presumably X, Y and Z were located somewhere in the Potteries; perhaps we shall never discover for certain where they were, but we must now try; and what Mr Holgate has also demonstrated is that close-catering was a factor reckoned with early. A factory's survival was seen to depend on the middle-class market. Hence New Hall's change from hard-paste to bone china and from Duvillier's ambitious painting in the well-known simple sprigged designs; and hence (and not surprisingly) others following suit. The fact that the initiators also included Minton, Rose of Coalport, and Chamberlain of Worcester, shows how decisive a lead the New Hall partners gave. This is a good book, thoroughly researched, sensibly presented, and well illustrated.

This commendation also applies to Arnold Mountford's *Illustrated Guide to Staffordshire Saltglazed Stoneware*. He brings us new information, corrects errors, and elucidates puzzles. The white salt-glazed stoneware of Staffordshire was a major ceramic achievement. The brown and drab stonewares from which it evolved are pure and parcel of our ceramic mythology, the domain of such vague heroes as Duvillier and the Elers and Asbury. The enamelled stonewares, among the gayest of all pottery wares, and have long been valued and collected. It is surprising that no

monograph has been devoted to the subject before now.

Mr Mountford is uniquely well placed to provide it, being the director of the Stoke-on-Trent Museum. The great majority of his 244 illustrations are of specimens in his own care, and new information comes from the study of documents in the same museum. He seems finally to have identified the mysterious "Crouch ware" (though he cannot explain the name). He establishes the importance of the firm of T. & J. Wedgwood of the Big House, Burslem. He shows us why we should no longer refer to "Little's blue". His is by far the fullest treatment of his subject that we have yet had.

Perhaps even so he could have gone further. What, for example, about the old story that the white ware was sometimes sent to Holland for decoration? He tells us that this is a known fact, but gives us no details and does not discuss the matter. What, too, about the modelers: does he subscribe to the view that the famous "paw groups" are all the work of one man? It is a far cry from these to the very sophisticated flower-holders and cornucopias which he illustrates: what could have inspired the latter?

The dating of some of his illustrated examples seems open to discussion: some of his earlier pieces—the drab-wares for example—seem to have been pot about five years too early; whereas two fruit baskets to which he assigns dates of around 1760 might, on the analogy of creamware, be somewhat earlier. A par-

ticularly interesting point arises over some very rare press-moulded spoons which he illustrates. He dates them 1755 or later, and quotes sales-book references of the Wedgwoods of 1766, 1769 and 1772. The spoons are clearly copied from silver originals; but what originals? The English silversmiths did not adopt this till around 1800; but the French were using it in the middle of the century.

Like New Hall china, Victorian Staffordshire figures have only recently become a subject of much antiquarian interest. How could we have been so blind? They naturally vary in quality: some are so slipshod as to be beneath notice; but the majority are so gay, and unpretentious, and direct—so spontaneous an art-product—that "art" may safely be left to look after itself and we are rewarded with unexpected revelations of rhythm and vigour and feeling. Hard on the heels of H. A. B. Turner's *Collector's Guide to Staffordshire Pottery Figures* comes Anthony Oliver's book. Mr Oliver has written on the subject before, and is moreover a specialist dealer in these things. Mr Turner had much of interest to say about these Victorian figures, but his subject was a good deal wider. It is no criticism of his book to say that Mr Oliver's is more thorough.

He demonstrates the evolution of these "ornaments" from the pre-Victorian rarities of the 1820s and 1830s, modelled in the round, through the period of the Pairs, and up to the time of Sampson Simib. He also brings forward many new discoveries of pictorial sources, unearthed in

contemporary magazines, covers and the like, and reminds us of the enormous influence of stage.

He writes in a relaxed, breezy, well suited to his subject, and his book is lavishly illustrated. It does not spare us the horrors of the original owners of Victorian Parian china! The jacket of Mr Oliver's book presents a triad of warriors celebrating victory in the Crimea. That on Charles Dorriss Shinn's book shows a High Art version of Gibson's cissus doubly respectable because the potter has added a fig-leaf.

The miniature world also conveys its own idealism of the middle classes; its aspiration to purity and worth. While Mr E. Minchinton's special significance for the V. rams, as Holbrook Jackson put it, the material for a figure of a man with downward eyes, or a hint of bows. The authors have dealt fully with their subject's development, the various moods and so on. Their book—the first of the subject—will be of great help to their fellow collectors.

Publications on Indian History and Culture

UDALAYA S. S.
India in Riddley
384pp. Index. Bound 1964. £12.50

CHANDRASEKHAR, I. D.
A History of the Hindu Religion
From the origin of the religion to the present day.
420pp. Index. Bound 1971. £12.50

SART, S. S. S.
United-States-India: Chronicles of the Hindu Religion
720pp. Index. Bound 1966. £12.50

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oneself a member of a club, a group of gentlemen and friends who know one another perfectly well". Hogarth's "Lord George Graham in his Cabin" at Greenwich portrays just such a group, while Zoffany's "The Minuet" in Glasgow, or his superb "The Sharp Family (A Musical Party on the Thames)" at Hardwick Court, Gloucestershire, beautifully illustrate sociable Augustan scenes comparable with the gathering in Thomson's *Hill*.

See on the hallowed limit that none intrude. Have a few chosen friends, who sometimes lean To bless my humble roof, with sense and grace. To raise the sacred hour, to bid it smile, And with the social spirit warm the heart.

For that in Cowper's *The Task*, in which the urn cherished by Professor Praz appears:

Now stir the fire, and close the shutters fast, Let fall the curtains, wheel the sofa round, And, while the bubbling and loud-hissing urn Throws up a steaming column, and the cups, That cheer but not inebriate, wait on each, So let us welcome peaceful evening in.

In contrast with the luminousness of Stubbs's "Philon" or Hogarth's "Cholmondeley Family" or Wheatley's "Wilkinson Family", Romanticism favours the isolated individual, turned away from the viewer, distant from social comforts, like Friedrich's wanderer in the mist or John Martin's Sudek.

Later pictures are very different, however: Augustan civility is not the same as Victorian sentimentality, for with the Victorians the Augustan club contrasts into the home, the circle round the hearth, in defensive retreat from the world outside. There are many Victorian pictures of sisters—Frank Stone's "Sisters", William Gush's "Portraits of Rhoda and Sophie Baird", Charles Baxter's "The Sisters", Sargent's "The Misses Vickers"—in which the girls seem to cling together protectively, vulnerable and sufferingly emotional.

al. The Victorian subjects do not meet our gaze steadily, conscious of rank and pride of ownership, as do those of the eighteenth century; they turn tenderly, meditatively, sentimentally away, sunk in a mood which sullies the whole canvas. This fearful, sentimental retreat into the family occurs in Victorian literature as well: in Dickens the good people, like Mr Brownlow, scarcely ever venture beyond their front doors, but crouch in their shelters like animals. The home has become a defence, literally a castle for Wemmick in *Great Expectations*, even a source of religious consolation, in *The Angel in the Marble* or at the end of *David Copperfield*, with the saintly Agnes pointing upwards.

The sentimental family is portrayed in Landseer's "The First Game-Bag," reprinted by Professor Praz. Lord London's young son shoulders his gun, the game litters at his feet; his father pairs him with the back, his mother has a baby nestled at her breast, with another daughter tugging at her skirt, and a third sitting at her feet. A servant gazes reverently at the scene; and of course there are dogs, whose sniffing and rattling seems to bind the family together in a frisky celebration of its happiness. Domestic sentiment makes even the royal family bourgeois, and Landseer in "The Queen and Prince with the Princess Royal" paints an exactly similar scene. Albert lounges on a sofa, still wearing his hunting boots, dead birds scattered before his feet like tribute, with Victoria in submissive admiration at his side, and instead of sceptical courtiers a throng of domestic pets—four or five dogs straining worshipfully upwards with extended paws and soulful eyes. A neat garden is seen through the window, and the Queen girlishly holds a nosegay—a significant detail, which often recurs in the conversation piece. Indeed, thinking of other examples, Professor Praz suggests that

the age saw in the microcosm of a nosegay the symbol of its predilection for objects neat, pretty, agreeable to the senses, and arranged in a comely symmetry, almost as if the chief aspiration

of these matter-of-fact and sentimental middle-class people was to see a society of men harmonized like a well-coordinated band of fluters.

One of the criteria of the conversation piece, in Professor Praz's definition, is "privacy". It is not a public or official function. The genre did not exist in antiquity because the classical ideal was a life spent in action, in the public world, and only the idiot, as Aristotle said, would wish to cower at home, estranged from the affairs of the community. The conversation piece, belonging to a phase of civilization in which emotion had become more significant than action, sentiment more important than heroic valour, the private more important than the public; they are the pictorial equivalent of the heroic, which turns as well from the heroic to the intimate, to the analysis of the private—even of the secret—life.

Like the novel, they are bourgeois—they take a mercantile pleasure in possession, in the enumeration of objects. Robinson Crusoe's attitude

to Friday and his continual taking of inventory express this spirit, as does Hogarth's picture, in the Tate, of his family servants, which smugly points the smiling faces as if calling a roll: many of Professor Praz's families appear ranked with proprietorial pride in front of views of their country manses. The size of many of the families—for instance, the royal children to whom, in a painting by James Sout, the Earl of Cardigan is telling the story of the Charge of the Light Brigade—suggests, like the briefcase crowded into the Victorian parlour, or the learning cartwheels of Fribb, a delight in sheer quantity, in productivity.

Dickens, too, adores numbers, bulging lists: in an article on *Esposi* in *Household Words* he boasts that to furnish the refreshment room, the Grand Stand has in store two thousand four hundred tumblers, one thousand two hundred wine glasses, three thousand plates and dishes". In *Our Mutual Friend* he lists, with the loving enumeration of a catalogue of ships or warriors in

Homer or *Beowulf*, the objects to stock a kitchen: "a four-barrel, rolling pin, spoons, a shelf of brown jars, chopping knives, a crockery, a roasting jack, kettles, dishes. The catalogue becomes an inventory of the domestic, a list of the mind rests in delighted contemplation of these useful, pleasant symbols of domestic coziness, steadily reminders of security.

In making comparisons with the sister arts, the critic must, both the facility of the conversation piece is enough to like to Whistler or Monet to Debussy, the rigidity of the cultural bias, who craves the differences between the arts by yoking them all to domestic and social causes. Praz's special way of thinking, parallel, is a matter of taste; indeed, the connexion between arts which he suggests are too loose not to determine light. They allow for, and stimulate further thought on, a fascinating subject.

Violent Haunts meant defence in his letter of self-commendation. In his summary of this episode in Rossetti's life, Mr Fleming avoids any reference to the correspondence in *Time and Tide*, following the publication of *The House of Rossetti*, even though these letters are reproduced in my mother's book. Perhaps by "more probable and reasonable" Mr Fleming really means "more sensational" and therefore "better copy".

Violent Haunts was a writer of some what subtle wit. A great deal of her history of Rossetti's wife, when not imagined outright, was certainly obtained from Lord Huellet (Lord Madox Ford), who was at least as fond of her as Rossetti himself. It is despicable that she should be treated as a serious biographer.

IRVING DENNIS, 15 Park Street, Wembley.

Pusey's Visit to Ireland

Sir, Whether D. A. Jennings (December 24, Newman, or your composition is at fault I do not know, but the "strange composition called 'Pusey'" is actually Pusey, described in the *IBD* as "a Spanish wine of deep red colour."

and of a low alcoholic content". The word dates from 1822 and I've often found it when dealing with churchwardens' accounts. The *IBD* continues that it is often used as a sacramental wine.

FRANCIS W. SIEFF, 311 Orchard Street, Chichester, Sussex.

'Castle Mirabel'

Sir, In your issue of December 31 you printed another unpublished poem by James Thos. Thelwell, "Castle Mirabel".

I happen to have in my library a fine volume of collected *Poems of Thos. Thelwell*, 1824. It contains a number of *Castle Mirabel*, i.e. poetry recited and sung at Mirabel at the time of the century, a period of sophisticated culture, called *Thelwell* and performed in the suburb of Schwanau, a heart of artists, students, and their friends.

The contributors were leading writers, the most prominent among them Frank Wedekind. The edition of the book, Otto Julius Bierbaum, was incidentally responsible for an enchanting German re-creation of 19th-century children's poetry, *Kindersprache*.

And on page 27 of *Thelwell's* *Thelwell*, we find, naming Bierbaum as the author "In Schwanau Mirabel", a

German version of Thelwell's "Castle Mirabel".

I share Mr. Martin Secker's appreciation of Thelwell and wonder if he could add any details of how the poem was discovered. This might shed some light on the intriguing question: Who was the author of this light-hearted folk and who the translator?

HANS HILL, 26 Heath Drive, London, N.W.3.

Stone's Throw

Sir, Your review of *The Dictionary of National Biography* (December 24) refers to "St Paul's Cathedral, a stone's throw from St Paul's". Some stone. Some throw.

PRISCILLA MICALLE, Woodsworth, Tottenham, London N.W.11.

Gimbel Collection

Sir, In your article (December 10) concerning the sale at Sotheby's of the Dickens collection of the Countess of Sutherland, your correspondent pointed out that there is at present no published catalogue of the late Colonel Richard Gimbel's collection of Dickens.

He is, however, in possession of that is correct, although a 48-page

catalogue of the most outstanding items, which I should be glad to exhibit at Yale to mark the 150th anniversary of the birth of Dickens, was published in the Yale *University Library* in October, 1962.

In 1970 I should be glad to exhibit his Dickens collection to Yale, where it is housed in the Hemenway Rare Book and Manuscript Library. In accordance with the terms of his bequest, I am preparing a full catalogue of the collection, to be published by the Yale University Library two or three years hence.

A lifelong student of Dickens, Colonel Gimbel assembled a collection that may indeed rival the Sotheby collection. It contains thirty-one manuscripts, including a single leaf of *Pickwick* not included in your correspondent's census. There are over 350 autograph letters of Dickens, many unpublished. There are numerous important presentation copies. However, the great strength of the Gimbel collection lies in the holdings of printed material. Colonel Gimbel was interested in all the forms of publication that Dickens's work took. He rarely was satisfied with a single example of an important edition; he usually owned several copies, each displaying variations of text, collation, or binding. He possessed, for example, nine complete sets of the

original *Pickwick* in part, one of them a presentation copy.

The collection is particularly valuable for the bibliographical and textual study of Dickens, and bibliographical descriptions will therefore be emphasized in the forthcoming catalogue, which, it is hoped, will draw deserved attention to a notable collection of Dickens.

JOHN PHILLIPS, The Gimbel Dickens Collection, Yale University Library, New Haven, Connecticut, 06520, U.S.A.

Carlyle

Sir, Out of the dark depths of ignorance characteristic of those who admire Carlyle, *The French Revolution* I wish to inform Mr Herbert Brown (December 31) that John Stuart Mill's name and not Carlyle's, forms the name of the first volume of the book, and that Dickens, Thackeray, and Mill all admired and openly praised it. Everyone knows, of course, that Dickens, Thackeray, and Mill were all gloriously delirious in literary taste and judgment, not "stunned" like Carlyle's mind and Mr Brown.

CHARLES RICHARD SANDERS, Duke University, College Station, Durham, North Carolina 27708, USA.

To the Editor

'The Waste Land'

Sir—Michael Balfour states (December 31) that I am a descendant of T. S. Eliot's will. This is not correct. Mrs Eliot is sole executrix.

PETER DU SAUTOY, Chairman, Faber and Faber Ltd, 3 Queen Square, London WC1.

Wordsworth Archives

Sir—Though I am reluctant to contribute correspondence about the Wordsworth Archives which has so little to do with any scholarship involved, I would like to reply briefly in I hope my final note on this matter, to the second letter of the Wordsworth Trustees (December 17, 1971).

These same trustees gave me unequalled access to the Wordsworth Archives which has so little to do with any scholarship involved, I would like to reply briefly in I hope my final note on this matter, to the second letter of the Wordsworth Trustees (December 17, 1971).

The author of the April 15 (no. 16) and May 8, 1968, letters to us might wish to know that his request for a "detailed account of [our] intentions" was promptly supplied and met with no objections; in any event the plans were to accord with the original agreement. It cannot be seriously maintained that my *Catalogue* could be misunderstood in its contents by any prospective buyer. Those who buy such a book as mine can read with ease. The title of my work was the *Wordsworth Collection: A Catalogue of Dove Cottage Papers Facsimiles of the University of Alberta*.

The purpose of my compilation, in accord with an expressed wish of the trustees, was to describe for scholars the Wordsworth manuscripts which were available at the library of the University

of Alberta. Any such scholars, who would be welcomed at the University of Alberta, will find here these important documents excellently photographed. Finally, may I say that my statement as to our library having a "permanent loan of the Dove Cottage Papers" was an echo of an assertion made by the trustees when they originally transferred the papers to us.

REYNOLDS SIEMENS, EDWARD J. ROSE, Chairman (co-sign), Department of English Language and Literature, The University of Alberta, Edmonton, Alberta, Canada.

'In Bluebeard's Castle'

Sir—I have read with interest your assessment of George Steiner's writings (December 17), and I note you tax him with "virtuous efforts" as a result of which he is said to present different and incompatible approaches in apparently logical cohesion, where such cohesion would seem to be a non sequitur to the logical cohesion of the text. I am specifically referring to the comments about Dr Steiner's arguments in *In Bluebeard's Castle*, that Western grammar is a reflection of cultural modes, while in his article "The Language Animal" he finds himself in sympathy with Chomsky's views about linguistic performance and syntactic disposition being innate human universals.

To accept the Chomsky position about performance and syntactic disposition as in no way precluding belief in the functioning of language through competence, that is, the interaction of structure with "parole", being a reflection of socio-intellectual modes. The two postulates may legitimately be treated as being complementary to each other. We may believe in the innateness of certain linguistic universals and accept, at the same time, that language is a coming to terms with experimental reality bearing in on us, involving both intellect and all our senses. It

would seem to the writer that it is inacceptable, in this context, to speak of the conviction that "irresolvable" ideas can be resolved by placing them side by side. To make such a value-judgment of Dr Steiner within this particular context would seem to detract somewhat from the reviewer's attempt to be no more wondrous than is compatible with a balanced assessment of an academic who must be regularly aware that "one has one's word, and in the end that is all one has".

GERALD FLEMING, 212 Bradford Road, Shipley, Derbyshire.

Sir—Your reviewer concludes his article on George Steiner's *In Bluebeard's Castle* (December 17) by saying that it contains "such an intricate combination of sense and non-sense that no excessive amount of guessing is necessary to understand the meaning of the reviewer's unfamiliar use of the word 'winnow'". It may be well to settle this before an incautious collector, encouraged by your approval of the usage, sends a new meaning of "gleam" to the reviewers of the *OED*.

But would even "winnow" do? What image was in your reviewer's mind? Was he, like John Bapst, wishing to separate wheat from chaff, or did he think that Dr Steiner's combination of sense and non-sense was like wheat and chaff growing together? If he would think of his metaphor, he might be saved from excessive gleaming which in itself implies incompetence.

KENNETH GRAYSTON, Department of Theology, Royal Port House, Tyndall Avenue, Bristol.

Sorel

Sir—In discussing (December 31) the posthumous relevance of Georges Sorel to the development of twentieth-century thought, Sir Isaiah Berlin—predictably, perhaps—omits any mention of the Frenchman's impact on several major pioneers of literary modernism in the English-speaking world. For instance, T. E. Hulme, ideologue, poet and a translator of *Reveries of a Solitary*, took Sorel as an anti-romantic touchstone for his influential attacks

on liberal humanism, which are echoed in T. S. Eliot's celebrated advocacy of "classical" some years later.

The Sorelian attitude, against what Hulme called democratic romanticism, was a forerunner of ideas set out in the 1920s by that most European of British writers, Wyndham Lewis. That Lewis repudiated Sorel's glorification of violence, Sorel, however, "is the key to all contemporary political thought". Lewis wrote in *The Art of Being Ruled*—a book which, despite his obviously vast range of scholarship, the essentially conventional Sir Isaiah has probably not read.

C. J. FOX, 11 Craven Hill, London W2.

'Tommy Atkins' Children

Sir—Your reviewer (December 17) of *Tommy Atkins' Children* by N. T. St John Williams falls into several errors. First, he writes that "it is by no means self-evident why the children of soldiers serving in Germany should not attend West German Schools". The great majority of service children spend eighteen months in Germany—very few more than two years. For them a period in a West German school could only be an interlude rather than a valid educational experience for a child. Thirty thousand children in 0.3 per cent of the West German population at school, which was by no means an insuperable problem of education.

Secondly, your reviewer complains that the author "does not touch upon the question of why men with commissions get grants . . . to educate their children at English public schools". It is surprising that he has never been offered by any Labour Minister that officers' children should be treated on a par of the Other Ranks and vice versa. The boarding school allowances for all ranks of all services are identical, and have been so since they were introduced to help parents to provide continuity of education for their children. Finally, I can find no basis for your

reviewer's assertion that G. Williams assumes that "children's grammar school ability" need treatment in the sense of "superiority". Since the services were the strictest authorities to respect comprehensive lines, such an assertion by Colonel Williams is as improbable.

PETER CLARK, Service Children's Education Authority, Ministry of Defence, Press State Building, London, W1R.

Our reviewer writes: "Clarke must separate opinion from fact. Many people would hold opinion that up to eighteen months in a German school would be a valuable educational experience for a child. Thirty thousand children in 0.3 per cent of the West German population at school, which was by no means an insuperable problem of education."

'That Ne'er Shall Meet Again'

Sir—In G. H. Fleming's book *Ne'er Shall Meet Again* (December 17) I have been astonished to discover that he regards Violet Hill's version of the "Garden of Rossetti's" as "clearly more probable and reasonable than Mrs Angel's" in her *Dante and Rossetti: His Friends and Enemies*. If Mr Fleming is unable to distinguish between his mother's sober, unadorned narrative and the more dramatic, and more colorful, version of Violet Hill's nightgown and nightgown, he had better re-read the Appendix to Mrs Angel's book, giving particular attention to the "Garden of Rossetti's" and the "Garden of Rossetti's".

While examining Shakespear's fortunes in Italy, Professor Praz finds himself discussing, in detail, the prose translation of Shakespeare's work, which he calls "flat and devoid of imagination". However, whereas Shakespeare's style is rich in puns, ambiguities and complexities, Rossetti's style is rich and abstract. Professor Praz examines subsequent translations of Shakespeare in Italy up to the present and his conclusion is that the translation of Shakespeare's work might become an Italian *debut*. Rossetti's translation of *Shakespeare's* *Tempest* does not, so far as it

concerns, as he actually demonstrates, that can't somehow be translated into Italian.

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cause it results in the repetition of expensive research, the cost of which enormously outweighs the risk of an occasional description. That is an obvious as to be hardly worth saying anywhere but in Russia.

Like so many others, Medvedev has had passports refused, and he gives a hilarious (though not entirely accurate) account of his efforts to find out why and by what authority this was done. The Lenin Central State Library could not help, since the word "passport" was not to be found in their 60,000-entry subject index. So he then plodded around various government offices, seeing one harassed bureaucrat after another, each happy to be able to pass him on to someone else. Eventually a Revolution of the Council of Ministers of the USSR was produced, stating that any citizen who needed a passport would be issued with one; but the circumstances under which this could be done were governed by an unpublished decree, which turned out to be so secret that nobody had any idea what it was in it.

The second work starts off from the position that "the secrecy of correspondence is guaranteed by law", and there is a law saying so which makes censorship illegal. So Medvedev set up a series of experiments to test this proposition; posting letters sealed with steam-resistant glue at various times and from various places to addresses abroad, with reply-paid advice-of-delivery coupons. He then made a statistical study of delays in delivery, and noted various unexplained numbers stamped on the replies, which he attributed to particular censor locations in different offices. The location of some of which he was able to identify. From this he concludes that foreign mail is indeed subject to censorship. I did anyone doubt that it was? and that this has continuity with the notorious "Black Office" of Tsarist times, probably still occupying some of the same old buildings.

Naturally enough, all this didn't pass unnoticed by the KGB, nor by the Party Committee in Obninsk, who were not amused. But what could be done? Medvedev was obviously well informed about his legal rights and he had done nothing contrary to the law. He had already lost his job, so he couldn't be threatened with the sack and he wasn't a member of the Party, so he couldn't be expelled from that. Perhaps psychiatry was the answer. But he wasn't likely to accept treatment voluntarily, and it isn't so easy nowadays to force it on a law-abiding citizen who is merely eccentric, especially if he has influential friends. So a little stratagem was tried. The Medvedevs' teenage son, who was a bit of a hippy, had recently pushed off to the Crimea, where he had been picked up by the police and sent back home. So father and son were asked to go

along to the Obninsk psychiatric clinic for an informal talk, and Zhores was told to wait while young Alexander Zhoresovich was seen first on his own. After some time, Zhores saw through the barred window of the waiting room that his son was leaving the clinic alone, so he thought he had better find out what had happened, only to discover that the door was locked. None too securely, however, since it was easily forced with a pocket knife, and he disappeared into the street before anyone noticed he was gone.

But Soviet psychiatrists are a persistent lot, and soon afterwards two of them arrived at the Medvedev home, in a plain van with three policemen, much to the interest of the neighbours, only to discover that he was not at home. The next time, on May 29, 1970, Medvedev finally let them in, and after a lot of talk about the inviolability of the Soviet home, he was carted off under protest to the Kaluga Psychiatric Hospital, where "incipient schizophrenia" accompanied by paranoid delusions of reforming was soon diagnosed.

Straight away his wife got on the telephone to his twin brother Roy, well established in Moscow as an academic historian. Roy quickly rallied round a formidable group of supporters, including half-a-dozen Academicians, several literary editors and a poet, with a couple of Old Bolsheviks thrown in for good measure. And Alexander Solzhenitsyn, who was a friend and neighbour in Obninsk, composed an eloquent open letter which was widely circulated among the Moscow intelligentsia.

The Kaluga psychiatrists soon found that they had bitten off more than they could chew, with Roy and his friends insisting upon the letter of the law and bombarding them with demands for explanation. Within a week the story was in the foreign press, much to the embarrassment of the Soviet Government, and the Minister of Health himself intervened. After trying to set up a high-powered psychiatric commission to get him properly certified, and with a good deal of argument about legal rights, Zhores was finally let out on June 17. There was a sort of understanding that no further fuss would be made, and that any suggestion that he really had needed treatment was withdrawn. But when soon afterwards Zhores was summoned for outpatient treatment at the Obninsk clinic, which he and Roy regarded as a breach of this agreement, they together wrote *A Question of Madness*, giving in alternate chapters a day-by-day account of the affair as seen from inside and outside the hospital—and this was intended to be published abroad. Nevertheless in

October, 1970, to keep him quiet no doubt, Zhores was appointed to a senior research fellowship in the Lenin Agricultural Academy's Institute at Borovsk, which apparently he still holds.

It's a dreadful story, of course, but in some ways rather an encouraging one. Roy quotes the Director of the Institute of Forensic Psychiatry as saying, "Why bother with political trials when we have psychiatric clinics?" But twenty years ago the Medvedevs would hardly have rated a political trial—they would have been taken away and quietly shot at the start. Nowadays Russian officials may be short-sighted and legalistic, but Soviet citizens' rights can no longer be wholly disregarded or, at any rate, without considerable international embarrassment. And that represents real progress, however modest it may be.

It is also encouraging to see how highly respectable Academicians and other members of the intellectual establishment are ready to help a colleague in need. Of course, they all remember what it was like in he

in that position themselves, but there are real temptations to pass by on the other side. Many do, and these are those one often sees abroad as representatives of Soviet science. But there are quite a lot of others who are not prepared to compromise with what they know is wrong, and evidently enough to have a real effect in particular cases.

This is a home-grown development, and one starting near to the top. At a meeting with the Minister of Health, which probably resulted in the decision to release Zhores Medvedev, one eminent Academician is supposed to have said: "This is our own Russian soil, and we will sort it out ourselves." That is the spirit in which progress is to be made, for the Russians are a patriotic people who don't take kindly to advice from foreigners. All we can do from outside is to admire the cheerful resilience of Zhores Medvedev and others like him, and to thank that at long last in Russia things do seem to be going in the right direction, however slowly, where human liberties are concerned.

TOM COURTENAY is Nam in
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accessible in print the old marriage records published two years ago and in the present volume, again carefully edited by Kathleen Leonard, the entries relating to births and deaths between 1788 and 1812; as well as baptisms and burials for 1813-17. Because of an altered system of recording, actual dates of birth and death were not given after 1812. Unlike the earlier volume, this one includes a useful introduction; the registers give some enlightenment about longevity, the persistence of common surnames, and the growing use of high-sounding names for the children of those in the lower classes.

MARSHMAN, STELLA. *Regency London*. 153pp. Cassell, £2.20.

Stella Marshman's chief chapter is "The Regent and his Architect" and she begins with the principle behind Nash's planning: "The attractions of open space, free air and the scenes of Nature shall be preserved." After the architect and his plan comes "High Society" with Beau Brummell as its architect. Mrs Marshman takes us gaily round Regency London, to the theatres and the pleasure gardens and the gin shops, and to Holland House to be entertained at the dinner and breakfast parties, but though she has a chapter on "Some visitors to London", she does not mention among the guests at Holland House the young Talleyrand who so enchanted the aging Mazarin by his exquisite style as a teller of stories.

Medicine

BROWN, J. A. C. *Penes Medici*. Edited by A. M. Haslin Bennett. 464pp. Pelham Books, £3.50.

The fourth edition of this popular encyclopedia contains many new entries and revisions. These have been written with the care and accuracy we expect from former editions. The illustrations, a new feature, are well chosen and make a significant improvement to the book. The contents cover a surprisingly comprehensive number of medical items and are well up to the latest advances in medical knowledge. The treatment of the many para-medical subjects, such as Fringe Medicine, Hallucinations and Sex, is excellent and the necessarily

short notices are both informative and free from prejudice. Among the many new ideas and concepts, which are given place here for the first time is an account of the development of "institutional memory" among elderly persons who are retained in custodial care with little or no contact with the normal outside world.

In a work of this scope, this edition of the encyclopedia is remarkably free from errors although there will sometimes be differences of opinion on some of the entries. Many of these show a dry wit, which increases their value.

This is a useful and interesting work, published at a reasonable price which will appeal to many: it records facts, only, and does not encourage self-medication: this in itself is a great point in its favour.

Military History

FAZAN, E. A. C. *Cinque Ports Battalion*. 176pp. The Royal Sussex Regimental Association, Ruxington Barracks, Chichester, £1.95.

The 5th Battalion, The Royal Sussex Regiment, has a long and honourable pedigree which goes far back into English history. The Cinque Ports, as their 1st and 2nd Warlike companies in their forward, stand for many centuries in the invasion army of England and they have had responsibilities to the Crown, probably going back to before the Norman Conquest, for the provision of ships and fighting men for the defence of the gateway of England. Before the existence of the Royal Navy the parts were treated as a Confederation for the defence of the coast, for which they were obliged to provide ships, and later they furnished a succession of local military units, comprising trained bands, militia, volunteers, fencible cavalry and territorialists, from which the 5th Battalion is descended.

The first part of this book is devoted to the military history of the Cinque Ports from ancient times until the volunteer movement of 1859. The second part covers the history of the volunteers, militia and territorialists who were the predecessors of the 5th Battalion, and that unit's service in South Africa and the two world wars.

Naval History

CONRAN, IAN M. *The Royal Navy and the Northwest Coast of North America, 1810-1914*. 244pp. Vancouver, University of British Columbia Press, \$12.

Dr Conran's theme is that the presence of a comparatively few British warships and the knowledge that these could be reinforced from Britain's predominant maritime strength, were decisive factors in ensuring that the whole of North America did not come under the Stars and Stripes. His research into the primary sources has been thorough, his presentation is scholarly and his case fully sustained. The text is supported by a comprehensive bibliography, informative appendices and admirably chosen illustrations and maps. The greater part of the narrative is concerned with the growth of British Columbia and the various frontier disputes with the United States. A book of this kind, illustrating a specific example of the significance of British naval supremacy in the century after Trafalgar, was well worth writing.

Police

TAUNTON, TEKENA N. *The Police in Modern Nigeria 1861-1963*. 332pp. Ibadan University Press, N22.50 (paperback), N21.

Tekena Taunton modestly implies that this study of a "fascinating subject which has hitherto received little or no attention from historians" is no more than a by-product of the research for his PhD on British administrative control in Nigeria up to 1912, undertaken as a private venture. In fact, it is far more important than this. Although not intended as an official history of the origins and role of the police in Nigeria, it is very much the scholar's history of the Nigeria Police Force: primary sources diligently and deeply consulted in the Public Record Office and Nigerian archives, a careful reading through of the annual police reports, consultation of most of the secondary sources, and numerous tables and charts and lists. Intelligence reports and police files are, of course, hard to the researcher to peruse and harder still to quote; hence very few of those cited here are dated after 1935.

The result is a well-documented and highly informative - if inevitably somewhat pedestrian for the non-specialist reader - account of the growth of the Nigerian Police Force, from Amessley's force of one sergeant and twenty men, "the sweepings of Sierra Leone and Lagos" (also known as Amessley Baba and his Forty Thieves), in the 1890s, through the development of the various Native Administration police forces such as the *dajim*, *yan doka* and *akada* in the 1920s, to the much-admired performance of the contingent assigned to Nigerian Police Force United Nations duties in the Congo, 1946-48.

A brief epilogue touches on the calamitous events of Nigeria in 1966-67, drawing a distinction between the role of the police in the Nigerian thirteenth and Ghanaian thirteenth coups and between their relationships vis-à-vis the military plotters. But the story of the prize-worthy behaviour of the NPF in those terrifying days of 1966 when discipline in the army had broken down and Nigeria seemed to be about to fall apart, and the public's preference for policemen rather than the soldiery again in the post-Biafra situation, is still to be told.

This competent work by two means precludes further studies of the Nigerian police, either their history or their role as an institution in Nigerian society. It is, however, certain to remain an indispensable starting-point for all subsequent research.

Travel

RICE, LEO F. *Nepal*. 100pp. University of California Press, HBECH, £4.75.

One may, as Leo F. Rice, 63pp plus 80 plates. Allen and Unwin, £3.

Although these two books deal with adjacent, though not adjoining, portions of the same Himalayan bastion separating India from Tibet, the ways in which each tackles its subject is poles apart. Leo F. Rice, perhaps the foremost authority in the United States on Nepal, has condensed into this book the results of many years of specialized study, and is concerned to trace the stages in the evolution of the foreign relations

of that country up to the point of delicate balancing act, the Chinese People's Republic, on the one hand, herself an expert in Tibetan studies and a sympathetic with the Buddhist on the other.

She and her colleagues plainly made the most of the facilities for travel in the Himalayas which were offered them; they reached, and graphed, many places known to the outside world. There is much in folk lore, along with the descriptions of what the King is doing to bring the one word, and of how great (who sponsored Bhutan's) to become a member of the United Nations is helping their task. But it is not easy to say that the book, an index of proper names, absence of something better have been useful.

It is a pity that the pioneer diplomat, George Royle, at Bhutan in 1774 and the people as "Hrolog" in the text. Photographs are superb. I have seen the book in the past, and it is a pity that the present problems which are facing

Not all Dr. Rice's judgment is universal, especially over Chinese policy, he seems to be in his belief that the Chinese, particularly over the border, would seem to be the greatest objective that the forces had already gained similar operations in Tibet. This is a thorough and scholarly book, unlikely to be superseded in time to come.

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Good knowledge of English, L.V. 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 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